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**THE EXECUTION OF THE FIRST PART OF THE JUDGMENT OF GOD
AGAINST ADAM AND EVE.**



ADAM AND EVE ARE BANISHED FROM PARADISE.

After the first court has been held in Paradise, and after Adam and Eve have both pleaded guilty, the first part of the sentence of the court is put into execution, and Adam and Eve are driven forth by the Angel out of Paradise, to commence their life of labour in tilling the earth.

B. B.

Historical

Bible and Church-History

Stories

From the

Earliest down to the Present Times.

IN THREE VOLUMES.

BY THE

REV. H. FORMBY.

LONDON.



APOSTOLICAL BENEDICTION OF HIS HOLINESS POPE PIUS IX.

October 1855.

REV. SIR,—I have the honour to inform you that I had the pleasure of submitting your copy of the first number of the "Pictorial Bible and Church-History Stories," accompanied with the Prospectus, to His Holiness, and that His Holiness was both pleased with the design of the work, and with the execution as far as it has as yet been carried out. He authorises me to convey to you His Apostolical Benediction.

Yours very respectfully,

G. TALBOT, *Camariere, a secretis.*

To the REV. H. FORMBY.



Imprimatur.

+ W. R. ULLATHORNE

Pictorial Bible and Church-History Stories,
From the Beginning of the World down to the Present Time.

VOLUME I.

THE OLD TESTAMENT:

CONTAINING

**PART I.—THE HISTORY FROM PARADISE DOWN TO THE END OF THE
LIFE OF THE PATRIARCH JOSEPH.**

**PART II.—THE HISTORY FROM THE BIRTH OF MOSES DOWN TO THE
END OF THE LIFE OF KING DAVID.**

**PART III.—THE HISTORY FROM THE BEGINNING OF THE REIGN OF
SOLOMON DOWN TO THE ERA BEFORE THE BIRTH OF
JESUS CHRIST.**

BY THE REV. HENRY FORMBY.

Illustrated with numerous Engravings from Original Designs by
C. CLASEN, J. POWELL, HARVEY, AND OTHERS.

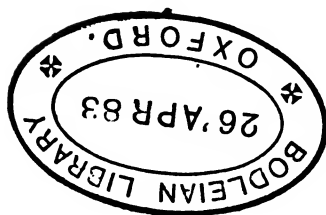
Map and Diagrams.

“Narrauerunt mihi iniqui fabulationes sed non ut lex tua.”—Ps. cxviii.

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COMPLETE SERIES
OF
Pictorial Bible and Church-History Stories,
FROM THE EARLIEST DOWN TO THE PRESENT TIMES.

GENERAL INTRODUCTION.

CONTENTS.

- (1.) *The Illustrations of the series serve the valuable additional purpose of aiding the reader to distinguish promptly between the greater and the lesser events, and also to recall their chronological order with more ease.*
- (2.) *The extremely false and ruinous practice of attempting to instruct youth upon the principle of stopping short with a Scripture History, and of treating the eighteen centuries of the Christian Era as if they were known to be a blank.*
- (3.) *The great value of keeping the knowledge of the general plan of God's government of the world constantly before the reader's mind, and of putting all the successive stages of its growth before him in a clear and prominent light.*

EVERY author who produces a new work is in general cheerfully allowed, at the outset, the privilege of a patient hearing for his own statement respecting the fruit of his labour which he offers to the public. And as, in the present instance, the work that has been produced is offered, certainly as a new, if not an improved, instrument for the all-important work of the Christian education of youth, what the public may reasonably be supposed to be in the best disposition to listen to will be as lucid and as short a setting forth as possible of the various improvements which the work claims to be able to lay before them for their acceptance.

I. What will be most likely first to strike an observer will be the new and elaborate series of historical illustrations by which the whole course of the history, century by century, is brought before the eye, in a manner which, in this respect, leaves the publication without a rival. In all fairness, however, it has to be said, that the plan of the work attempts to extract out of the illustrations a feature of special value, over and above either their particular completeness as a series, or the general charm of life and variety which it is the nature of all illustrations to impart to a narrative. By a carefully prearranged plan, the larger plates will be found to bring the greater events of the history into additional prominence before the reader's mind, while the vignettes distinguish the events whose importance is rather of the lesser and relative kind; and in addition to this auxiliary classification of the events of the history, the reader will find himself put in possession of another advantage, in the form of an auxiliary table of chronology, of which he can

at any time make use by recalling to his memory the place respectively occupied by the plates in the volume, and the order in which they occur relatively to each other.

II. The next point which has to be dealt with is one of very much deeper import, and here all the care and attention which the pleader can possibly be allowed to bespeak in advance for his argument will doubtless be needed. He has to make war upon a familiar and partly inveterate routine, respecting which, however, his argument will go to prove that, owing to the very marked progress of modern ideas, as will be explained, in the direction of complete unbelief, it is daily becoming so far more injurious than heretofore to the honour of God and to the truth of the Christian religion, that it will, he hopes, be seen to be the interest of all who may desire to preserve their respect for Divine revelation, in the times that are coming, not to suffer themselves to remain any longer under its control. It is indispensable to say not less than this in advance of the argument, for the reason that, where war has to be made upon even partially established ideas, a routine appears to have the power to grant, as it were, a kind of right of sanctuary, so that every one who chooses to take refuge in it possesses the option of blamelessly shutting his ears and of refusing to listen to any reason or any truth whatsoever that may be urged against the system which he accepts.

The routine, then, in question,—not one, it may be observed, of Catholic origin,—which is on the way to become so much more dangerous, is that which has hitherto imposed upon education the custom of stopping short with what is called a Scripture History, and of practically withholding from the pupil all further knowledge whatsoever of all the events which have happened between the death of the last-surviving Apostle and the present time; and this under the indescribably mistaken notion, that there is some cause or other which has the power to require this period to be dealt with as if it were understood on all hands to be a complete blank.

The fatal injury which the Christian religion cannot fail to be made to suffer by this practice ought not to be very difficult to perceive, at least on a little careful reflection. There are few parents and instructors of youth who will have failed to observe the marked general progress which the intelligence of modern society is every day making towards a total disbelief in the doctrines of the Christian religion; and a very little attention to what is passing around us will show them the existence of a prevailing fashion, which applauds and encourages the practice of picking holes in the system of religious belief, whatever it may be, that is proposed for acceptance. If the thought should rise, that one mode of meeting this danger is that which Lord John Russell avers to be in particular favour with Roman Catholics,—who, indeed, according to him, have no other means of seeking the protection of their religion,—viz. by "*confining the intellect*," it must really be almost too obvious to need remark, that the Christian Revelation is far more than a mere discipline of piety, in which the understanding can be allowed to lie dormant and inactive. It may surely be assumed as incontrovertible, that if there could be any avowed plan of treating the understanding on the principle of denying to it the due and proper cul-

tivation of its powers in an intelligent study of the work of God, this would be just as injurious to the Christian character, as it would be fatal to mere worldly prospects to make a point of neglecting those studies which are demanded by the requirements of the present life. For if the gift of the understanding is seriously to be regarded as the valuable gift of a Good and Wise Creator, it is plain that there must be a growth and cultivation of its powers through the Christian religion, which is so Christian and so good as that it becomes a clear Christian duty to seek for it; and certainly the doctrine of the Apostle Peter on this point speaks in a manner that ought to satisfy even the modern advocate of progress: "And do you, brethren," says St. Peter, "using all diligence (*omnem curam subinferentes*), see that you minister in your faith, virtue; and in your virtue, *knowledge*" (2 Pet. i. 5).

The master-problem, consequently, which may be said to lie before the Christian instructors of youth at the present time is, how they are to respect God's most precious gift of the understanding in their pupils, and to respect it, not in a mere empty and superficial manner, but by the loyal service of those who seek wisely, and knowing well what they are doing, to bring all its powers and capacities to their full maturity; and at the same time to steer clear of the danger of giving their pupils increased facilities to fancy themselves competent to judge the system of religious belief proposed to them. This is the problem; and if it is desired that the Christian religion is still to continue in honour, in times when such tendencies are becoming more and more rife, all, without exception, who name the Christian Name are certainly interested in finding a solution for it.

Now, according to the existing practice of stopping short with the received book, called a "Scripture History," and of making a positive principle of treating the whole of the subsequent history as a simple blank, the present writer makes bold to argue, that all satisfactory solution of the above all-important problem becomes a manifest and palpable impossibility. The reason is as simple as it is undeniable. Once admit to the infidel that either the whole or any notable part of the time intervening between the last Apostle and the present moment has been a blank, and that God suspended His action in the world, either during the whole or any part of this time, and the infidel will at once seize his advantage, and say, If on your own showing you admit that God has suspended His action since the death of the last Apostle, you must then prove to me that God has now resumed that which you yourself admit that He has consented to suspend. But who will fail to see that if the Apostles required signs and wonders in order to prove that God really spoke and acted through them, nothing short of a reappearance of exactly the same signs and wonders will be required to prove that God has now resumed that which He is admitted to have suspended? Nay, even this would not be sufficient; for there would still remain the duty of giving an intelligible reason why God should have made such a beginning as the one which was made by means of the Apostles, and should have afterwards allowed His work to fall through in order to have, in a manner, to make a new beginning again. Once admit, then,

that within the time intervening between the last of the Apostles and the present moment any kind of real and positive blank, as regards the action of God, has occurred, and who can fail to see that the whole cause of the Christian religion lies prostrate at the feet of the infidel?

But if this time is not a blank, and if on the contrary it is full of the most beautiful and marvellous proofs of the unbroken continuation down to the present time of the work of God, which was begun in His Apostles, then what is to be said of a system of instructing Christian youth which, by practically treating the whole of this period as if it were known to be a blank, appears as if it held the set purpose of deliberately intending to assimilate the ideas which its pupils will form of it as much as possible to those which the professed infidel is known to entertain, in virtue of his being an infidel? And not to refuse such consideration as Christian charity demands for the unhappy case of the infidel, the perfect possibility of whose conversion to the Christian religion we must never allow ourselves to doubt, can we shut our eyes to what the greatness of his perplexity must be, when he finds himself called upon to reconcile the Christian boast that the nations of the world have been blessed by unheard-of blessings through the Christian religion for the space of eighteen centuries, with the fact, that Christian instruction of youth practically puts a ban upon the knowledge of these very centuries, such as it does not put upon the knowledge of any other time or period whatsoever of the world's history?

It has been this settled conviction in the writer's mind,—that nothing short of a narrative of the work of God commenced at the beginning, and carried down to the present time, could possibly afford any real protection to the young Christian, in the way of an outfit of knowledge calculated to repel the prevailing temptations to unbelief, with which the whole of his life is likely to be only more and more beset, as modern ideas proceed to develope themselves,—that has caused him to persevere until, by the help of God, the whole plan of his complete series of *Bible and Church-History Stories* has been brought before the public, its author never allowing himself to doubt but that a work of such a kind would be admitted to the benefit of a fair trial after it had been produced. Nor can he, indeed, claim to have made any sort of new discovery. His plan is nothing more than a timely and much-needed return to principles laid down more than a thousand years ago by the great doctor of the Church, St. Augustine, who twice declares that the only proper mode of instruction is a "*narratio perducta usque ad presentia tempora ecclesie.*"*

The above, then, it may be again urged, are reflections in which all who claim to have any share in the Christian name are alike interested. And if it may be charitably hoped, that their force will not fail to be both admitted and acted upon in very many quarters, where the honour of the Christian cause is still sincerely sought, how much more truly may not this hope be cherished in the case of the Roman Catholics? Here the routine has not as yet struck any root. Here the "Communion of the Saints" is an article of the Creed. Here the names of the

* De Catechizandis Rudibus.

Saints of the Church are mainly the Christian names by which the people are known one to another. Here we celebrate in the Litany of Loretto the Virgin Mother of our Lord as the Queen of the Martyrs, the Confessors, the Virgins, and the Saints of these very eighteen centuries; and were Roman Catholics to be seen otherwise than zealous in behalf of this knowledge, where would then be the hope of all those others who now neglect it being ever won back to its appreciation?

III. Lastly, every possible care has been taken to impress upon the reader's mind that the various portions of the history are all so many constituent parts of the one coherent scheme of the Divine government of the world, which it is the glory and perfection of the human intellect to comprehend, as far as its powers will reach, both in the respect of its grandeur as a whole, and also of the relative wisdom and fitness of all its successive stages. Herein lies the true answer to the infidel. Armed with this knowledge, the Christian is furnished for the battle of life; and if he enters upon the battle of life without it, it must then be owned that he is but in the condition of the soldier who has cast away part of his proper defence.

All in the Divine scheme is seen to be coherent and to hang together. Paradise is created, and Adam and Eve are placed in it, and are constituted in lordship over it. They fall from their original justice, and are banished from it, and forced to go and cultivate another part of the earth for their bread. They multiply, and the earth becomes filled with wickedness and violence. Prophets utter their warnings in vain, and the Flood comes. Noe, a priest and prophet, who, together with his family, has been saved in the Ark, is now constituted the patriarch of the new family which is to overspread and to possess the earth. Families multiply; and to prevent their being able to agree in any one false religion, God breaks them up into different languages, gives to each of them their respective boundaries and settlements, and then leaves them to their own ways. Next comes the call of Abraham to be the patriarch of a chosen family, which is to increase and to become a holy and peculiar nation, giving birth to many prophets and servants of God, and lastly to a Virgin who is to be the Mother of God Himself, the Second Person of the ever-blessed Trinity. Many things befall this nation between the time when Abraham is called, and the time when, according to the prophecies, God Himself takes flesh in the womb of the Blessed Virgin Mary. It is reduced to slavery in Egypt; it is under a purely clerical government in the Promised Land. A line of kings is anointed, and a Temple is built in Jerusalem. It then splits into two rival kingdoms, one of which perishes, and the other is carried into captivity in Babylon; and at length, when the time comes for God to be born in it, it is found under the Roman Empire, and has a stranger over it as king.

Jesus Christ of Nazareth, the God-Man, the Son of the Blessed Virgin Mary, appears in due time before His people, and is crucified by Pontius Pilate, the Roman governor, at their request. On the third day He rises from the dead, and constitutes St. Peter and his successors for ever to be His Vicars, with supreme powers of government over the visible Church, which is now to be formed out of all

the nations and tribes that seem hitherto to have been left to waste away in their own errors. St. Peter, after a time, permanently lodges his powers in the city of Rome, in such a manner that the Bishop of the city of Rome, canonically elected, becomes the true Vicar of Jesus Christ, and the supreme Pastor and Doctor of the entire Church. The Apostles go forth into all nations to fulfil their mission; and their preaching is every where accompanied with such signs and wonders, that vast numbers in all the nations are converted, and the Christian society becomes visibly constituted before the eyes of men, St. Peter being every where recognised as its supreme visible head.

The Roman Empire, after a little while, begins to persecute this visible Church, and numbers of its members suffer death as martyrs. In the end, however, the Roman Emperors yield, and the Christians receive from them the gift of citizen rights. Time goes on, and the Roman Empire is divided into two parts: that of the West perishes, that of the East continues. Barbarian tribes overrun Europe; but the successors of St. Peter take them in hand, and, seconded by the clergy of both orders, and by the great family of St. Benedict and other monks, the world sees a far greater glory arise and cover the face of Europe, under the Roman Pontiffs, than the heathen Roman Empire was ever able to effect. European Christendom comes into being, and the Christian Roman Empire of the West is re-established by the See of St. Peter in Charlemagne. Then many new wonders arise. St. Francis, St. Dominic, St. Ignatius Loyola, and St. Vincent of Paul appear as stars in the firmament, and send their spiritual sons as missionaries all over the earth. The Gospel of the Kingdom must be preached to all nations for a testimony before the end can come. In this manner the drama of the history comes to a close with the year 1860; showing, in conclusion, how all eyes appear to turn, in the most remarkable manner, from the East and the West, the North and the South, towards the See of St. Peter. What God may have in store for the time to come, He may reveal, in the measure in which He may see fit, by the light of prophecy. But the light of prophecy is not given in order to supersede the light that is to be derived from a competent knowledge of the history of the past. "Remember the ancient days," says Moses; "think of each of the generations; ask thy father, and he will relate to thee; ask thine elders, and they will tell thee" (Deut. xxxii. 7).

In conclusion, it remains for the writer joyfully to hasten to record his own grateful belief that the happy completion of the plan is to be attributed to the patronage of the ever-blessed Virgin Mary, the Immaculate Mother of Jesus Christ; and to the intercession of St. Thomas Becket, the glorious martyr of the church of Canterbury, who is now honoured as the celestial protector of the Bishops and clergy of the province of Westminster; and to tender his best thanks for all the various aid he has received in the accomplishment of the work, and which, if he forbears from acknowledging in any more specific manner, this is done solely because he has just ground for understanding that such forbearance is the course that is most in harmony with the feelings of those who have aided him.

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PICTORIAL BIBLE STORIES.

PART I.

THE FIRST ERA.

THE WORLD BEFORE THE FLOOD ; FROM THE CREATION TO THE DELUGE. B.C. 4191
TO B.C. 2524.

THE SECOND ERA.

THE DIVISION INTO DIFFERENT NATIONS ; FROM THE DELUGE TO THE CALL OF THE
PATRIARCH ABRAHAM. B.C. 2524 TO B.C. 2107.

THE THIRD ERA.

THE CHOSEN FAMILY OF THE PATRIARCHS ABRAHAM, ISAAC, AND JACOB. B.C. 2107
TO B.C. 1490.

§ 1. *The Creation.*

IN the beginning Almighty God created the heavens and the earth ; but the earth as yet was without form or living creatures, and was all covered over with the deep waters. And all around was darkness. Then God spoke and said : " Let there be light ;" and there was light. The darkness was now all gone, and the earth became bright and cheerful.

God now spoke the second time, and said : " Let there be the firmament ;" and it was so. The beautiful bright blue sky came into being, and a part of the waters were changed into clouds, which went up to their place in the sky above. Then God spoke again, and said : " Let the waters that cover the earth be gathered together in one place, and let the dry land appear ;" and it was so. The land and the sea were divided ; mountains and hills rose up with their valleys ;

fountains, brooks, and rivers freshened up the dry land, and poured themselves into the sea.

God now commanded and said: "Let the earth bring forth grass and herbs, and trees bearing fruit;" and it was so again. The earth became green as if in spring-time, with its grass and herbs, and with its thousands of gay flowers and trees in their blossom.

After this God said: "Let there be lights in the heavens, that they may divide the days and the years, and give light to the earth;" and it was so. The golden sun rose up in the heavens to give its light to the day, and the soft silvery moon shone to give light by night; the stars also without number began to glimmer forth their twinkling light.

Last of all God spoke and said: "Let the water bring forth fish, and the air winged fowl, and the earth living creatures of all kinds;" and immediately all these came into being. Fishes great and small sported in the waters; all kinds of birds filled the air; woods and fields were all alive with cattle and wild beasts; the grass, flowers, and bushes were covered with gay butterflies, winged insects, and little creeping things of all sorts. And God saw all that He had made, and behold it was very good.

So Almighty God made the earth and the heavens in six days, and on the seventh day he rested from his work, and set apart this day for man, to be given to the worship of his Maker, and for a day of holy rest and joyful thanksgiving for the blessing of his creation.

§ 2. *The Creation of Adam.*

The earth and the heavens were now made, and beautifully decked out; but on the whole wide earth there was not as yet a single human being to take his delight in it, and to praise the good and wise Creator who had made it.

Then God said: "Let us make man in our image and likeness; he shall have dominion over the fishes of the sea, the birds of the air, the beasts of the field, and over the whole earth."

Almighty God then made man out of the soft moist earth, and breathed into him the breath of life. Thus man became a living soul, and God called him Adam.

§ 3. *Paradise.*

And God planted a lovely garden, and caused the most beautiful trees to grow in it, which bore the sweetest blossoms and fruit; flowers of every kind of colour and scent abounded in it; and from the midst flowed a sparkling spring, which dividing itself into four streams, watered the whole of the garden. Into this lovely abode God brought Adam to live, and gave it to him to dress and cultivate.

In the garden there was one very particular tree, which was called the tree of the knowledge of GOOD and EVIL. And God said to Adam: "Of all the trees in the garden thou mayest eat freely; but of the tree of the knowledge of good and evil thou mayest not eat, for in the day that thou eatest of it thou shalt die."

This was said to Adam that he might learn what it was to obey God, and not to think every thing in the world was his own, instead of being the gift of his loving and good Creator.

After this God brought all the animals of the garden into the presence of Adam in succession, and to each one he gave its own particular name. And thus Adam saw all that God had given him, and very joyfully he thanked his Maker for all His wisdom and bounty.

§ 4. *The Creation of Eve.*

But notwithstanding all that God had so bountifully provided for him in Paradise, Adam still found himself alone in the midst of his riches. Neither lion, nor elephant, nor any of the noble creatures which had come before him to receive their names, were fitted to be his companions. And as he had no one who could stand by, to help him in his work or to share in his joy, he was in danger of feeling lonesome and of becoming wearied of his life, even in Paradise. He had to live all alone by himself on the earth, and this was a great burden. And God said: "It is not good for man to be alone; let us make him a helpmate, like to himself." "Then the Lord God cast a deep sleep upon Adam; and while he was fast asleep He took one of his ribs, and filled up the flesh over it. And the Lord God built up the rib which He had taken from Adam into a woman, and brought her to Adam." And when Adam awoke out of his sleep, and saw for the first

time his beautiful companion, no words can describe his joy.

Adam and Eve continued to live together in the beautiful garden which God had planted for them, and passed their days happily in each other's company, loving their God above all things; and God showed such goodness to them as often to come and converse with them. They never knew what sorrow was, and no harm or suffering ever came in their way. In a word, they lived in the state of sanctifying grace, in happy innocence and peace, and did not in the least know what it was to be afraid of death.

§ 5. *The First Sin.*

One day it happened that Eve went near to the forbidden tree, and on the tree she saw a serpent. The serpent began to speak, and said: "Why has God commanded you that you should not eat of every tree of the garden?" Eve allowed herself to be drawn into conversation with the serpent, and answered with great simplicity: "We are allowed to eat of the fruit of the trees in the garden; only of the fruit of this tree in the middle of the garden, God has commanded that we should not eat and that we should not touch it, lest perhaps we die." "No," said the serpent; "you will not die. Your God knows very well, that when you eat of the fruit of it your eyes will then be opened, and you will be as gods, knowing good and evil." Eve began to hesitate: first she looked at the serpent, then at the tree; and the fruit seemed to her to be "particularly beautiful to the eye, most fair to look

upon, and very good to eat." The command of God not to eat of it, went out of her mind as she gazed on the tree; and the more she looked at the tree, the more beautiful the fruit appeared to her. At last she put out her hand, gathered it, and began to eat of it. She then went away and brought some to Adam, who in like manner ate of it; and thus even in Paradise the law of God was broken.

§ 6. *The Punishment of their Sin.*

Adam and Eve soon found out to their sorrow, what it was that they had done. They were overwhelmed with shame, and tried to make coverings for themselves of the leaves of the trees. Their holy state of divine grace was forfeited. Their innocence and peace of mind were gone, and the beautiful garden seemed to them no longer the place that it was before; the thought of the wicked thing they had done seemed to follow them wherever they went; and what would they not have given to have been able to undo their fatal deed! "In the cool air of the evening, they heard the voice of the Lord God walking in Paradise;" and Adam and Eve, conscious of their sin, instead of running joyfully as before at the gracious call to come into the presence of God, now tried to hide themselves in the trees of the garden. God, however, called Adam, and said to him: "Where art thou?" Adam at last came trembling, and said: "I heard Thy voice in the garden, and I was afraid, because I was naked, and I hid myself." God answered: "Who told thee that thou wast naked? Hast thou eaten of the tree

THE ORIGIN OF THE FALL OF MAN.

THE FIRST TRANSGRESSION IN PARADISE.



EVE LISTENS TO THE OLD SERPENT.

Eve, without consulting Adam, begins to parley with the old Serpent respecting the obligation of not tasting the fruit of the tree of knowledge, and is quickly seduced into breaking the commandment.

of which I commanded you not to eat?" Adam, trying to throw the blame off himself, answered: "Eve, whom Thou gavest me for a companion, gave me of the fruit of the tree, and I did eat." God called Eve, and said to her: "Why didst thou do this?" Eve, in like manner trying to throw the blame off herself upon the serpent, said: "The serpent deceived me, and I did eat." God now called the serpent before Him, and said to him: "Because thou hast done this thing, thou shalt be cursed amongst all the beasts and cattle of the earth; upon thy belly shalt thou go, and earth shalt thou eat all the days of thy life. Of the daughters of Eve, one shall crush thy head, and thou shalt lie in wait for her heel." To Eve God said: "Thou shalt have many sorrows with thy children; and thou shalt be under thy husband's power, and he shall be lord over thee." And to Adam God said: "Cursed is the earth for thy sake; with sorrow and toil shalt thou eat of it all the days of thy life; thorns and thistles shall be its produce; and in the sweat of thy brow thou shalt eat bread, until thou returnest to the earth out of which thou wast taken; for dust thou art, and unto dust shalt thou return."

§ 7. *The Banishment from Paradise.*

The Lord God now made for Adam and Eve garments of skins to clothe them; but the beautiful garden was no longer to be their abode. From this time forth they were to labour hard to till the earth, out of which they were taken. So God sent them out of

Paradise, and placed cherubim, with a flaming sword turning every way, to guard the entrance of the garden and to keep the tree of life.

Adam and Eve knew, when it was too late, what a sad change they had made, from the beautiful flowers and fruit-trees of their former happy abode, to the rude and hard labour of sowing and planting the rough soil, that had now to be cleared from its thorns and briars. However, God had been very merciful to them, and had promised them the birth of a Redeemer, who at some future time should crush the serpent's head, whose envy and deceit had now caused them to be banished out of Paradise.



ABEL'S SACRIFICE.

They set themselves then cheerfully to their labour, and began to plant and to cultivate the ground, and to make use of their power over the brute creatures, to surround themselves with flocks of sheep and goats and other animals. In this condition their first two children were born. Cain the eldest culti-

vated the ground; and Abel became a shepherd and looked after the flocks of sheep and goats, the first-fruits of which he offered in sacrifice to God.

§ 8. *Worship of God by Sacrifice.*

Almighty God continued His mercy to Adam and Eve after their banishment from Paradise. As a comfort in the midst of their labour, He taught them to keep holy the seventh day, and to enjoy it as a day of rest from the toils and hard work of the other days of the week; and more than this, He taught them also the manner how they were to spend it. We shall often have occasion, in the course of our history, to read of sacrifices being offered to God, and of animals being slain upon the altar. It will be very interesting to know that these sacrifices were what God Himself first taught Adam to offer, in order to sanctify the holy seventh or sabbath day, on which God Himself rested from the work that He had made.

You have often read of poor people, when they come into the court of a king or of some other great person, to beg a favour from him, how they try to find something or other of as much value as they can, to offer him as a present, in order to dispose the great man to listen favourably to them, and to do for them what they want to have done. Great people are usually pleased to see the poor doing their best to show them honour; and when they ask any thing that is reasonable, their request is generally granted. Though God had taken Paradise away from Adam

and Eve on account of their sin, still He had given them the rest of the earth to cultivate, and by their labour they were still able to grow rich with the produce of their husbandry and of their flocks and herds. God therefore was pleased that Adam should show by some token, that all that he got by his labour was the gift of God. He therefore taught him to cease from labour, and to keep holy each seventh or sabbath day, and also to offer in sacrifice to God some part of the



EARLY SACRIFICES.

produce of the earth or of the increase of his flocks. For this purpose God showed him the manner of the sacrifice, — how he was to build an altar, and how the gift that he offered upon it was to be burnt with fire. The reason of this was, to show that after it had been given to God it was no longer to be turned to any use for Adam himself, but to be consumed whole and entire, in token of the supreme

dominion of God over all His creatures.

In the sacrifice of victims from the flocks, Almighty God had also a further intention, that the

shedding of the blood of the lamb or other animal that was killed in order to be burnt upon the altar should serve as a token, that in due time the Blood of Jesus Christ, the Son of God, should be shed on the Cross for the sins of all the guilty children of Adam. St. Paul (Heb. x. 4) declares it to be impossible, "that with the blood of oxen and goats sins should be taken away." These bloody sacrifices, therefore, could be pleasing to God only as figures of One who was to come, to be offered Himself in sacrifice, and whose own blood was to be the redemption of the world. In this way, then, Almighty God showed His love and mercy to our first parents, in teaching them how to preserve their fear and regard for Him, and how to offer Him such sacrifices and worship on His holy day of rest as He was pleased to accept in the mean time, until Jesus Christ should come into the world to leave behind in it the true and only acceptable victim, which is now offered in the Holy Sacrifice of the Altar.

§ 9. *Cain's jealousy, and the first Murder. Abel the just is killed.*

As the family sacrifices were offered to God on the holy sabbath day, God showed more favour to the offerings of Abel than to those of Cain; and Cain, in place of laying the blame upon himself and upon his own proud and bad spirit, became more and more jealous of the marks of favour which were shown to the offerings of Abel over his own. At length his jealousy grew so strong that he made up his mind

that he would murder his brother, and from this time began to watch for his opportunity.

Whilst he was in this angry and jealous state of mind, God spoke to him and said: "Why art thou angry? and why is thy countenance fallen? If thou doest well (like thy brother Abel), shalt thou not also receive a reward? and if thou doest ill, though sin stands at the door, still thou canst overcome the desire to commit it, and canst have dominion over it."

Cain, however, was not made any better by this warning; and when the occasion offered, he said to his brother Abel, "Let us go forth abroad together;" and when they were in the field, Cain rose up against his brother and slew him.

Though no human eye had seen this murder, Almighty God knew what had been done; and He called Cain and said: "Where is thy brother Abel?" Cain answered: "I know not. Am I my brother's keeper?" And God said to him: "What hast thou done? The voice of thy brother's blood crieth to Me from the earth. Now, therefore, cursed shalt thou be upon the earth, which hath opened her mouth and received the blood of thy brother at thy hand. When thou shalt till it, it shall not yield thee its fruit; a fugitive and a vagabond shalt thou be upon the earth." And Cain said to the Lord: "My iniquity is greater than that I may deserve pardon. Behold thou dost cast me out this day from the face of the earth, and I shall be hidden from thy face, and I shall be a vagabond and a fugitive on the earth; every one therefore that findeth me shall kill me." And the Lord said to

him : " No, it shall not be so ; but whosoever shall kill Cain shall be punished sevenfold." And God set a mark upon Cain, that whosoever found him should not kill him. So Cain went out from the face of the Lord, and dwelt as a fugitive on the earth, at the east side of Eden.

§ 10. *Types of Christ.*

The picture of the death of Abel on the following page is said to be a type of Christ. The word "type" will require a little explanation of its meaning. Before Jesus Christ came into the world, and while the people were looking forward to His coming, Almighty God was slowly preparing the world to receive Him when the time should come. Jesus Christ, though God, was still to come into the world as MAN in great humility, was to suffer many cruelties, and to be put to death through the hatred and jealousy of His own people, who could not bear to witness the example of His virtues and goodness in contrast with that of their own sins and wickedness. In order that Jesus Christ might be the better known as the Son of God when He came into the world, Almighty God was pleased to bring it about that the prophets and just men before Christ should each in some particular manner undergo some suffering, in which they would so far resemble Jesus Christ Himself as to be called Types or Figures of Christ. Thus Abel the Just is a type or figure of Christ in this respect, that he was murdered by his own brother, owing to Cain being jealous that Abel was more acceptable to God for his virtue than him-

self. Jesus Christ in the same way was crucified by the chief priests and people of His own nation from the same kind of hatred and jealousy. And Abel's death is thus the figure of the death of Christ; while Eve mourning the death of her son is a type of the Mother of Christ receiving her Son taken down dead from the Cross on which He had suffered death from His own kindred.

The sufferings of all the various just men and prophets who thus became types of Christ were well known at the time that Jesus Christ came into the world; and we may see what a wise and merciful disposal of events it was on the part of God, that when people should see all these various sufferings, which they knew the prophets to have undergone, repeated in the person of Jesus Christ, they might then be convinced that He was indeed the long-promised Messiah, and might believe in Him.

§ 11. *The World before the Flood.*

2—

Cain was now banished from the "face of the Lord," and was forced to live separate from the members of Adam's family who feared God; for as he was now an impenitent murderer, he could no longer be allowed by Almighty God to be present when the sacrifices were offered, or in other words he was punished by excommunication. He settled himself on the east of Eden, and became the father of a numerous family, who were brought up by him without any fear or knowledge of God. Cain had now

TYPES OF JESUS CHRIST.



**EVE MOURNING OVER THE DEATH OF ABEL THE JUST, MURDERED THROUGH THE ENVY
AND JEALOUSY OF HIS BROTHER CAIN.**

TYPES OF JESUS CHRIST.

See page 22.

NOE'S SACRIFICE AFTER THE DELUGE.

Noe's sacrifice after the Deluge, which God was pleased to accept as a sweet savour, and to promise that He would no more curse the earth, is a figure of the bloody sacrifice which Jesus Christ offered as Priest for ever after the order of Melchisedech upon the altar of the cross, and which has blotted out the handwriting that was against all men, and has opened for them the kingdom of heaven.

become what is called an open infidel or unbeliever, and had ceased to practise any religious duty.

From the creation of Adam to the Flood, historians generally reckon a period of 1700 years; and though but little is said in the Bible about the state of the world then, our Saviour has told us that it was not particularly different from what it is now. There were numbers of famous men, who at the time made themselves a great name in the world; while the ordinary run of people were busied in planting their vineyards, building their houses, buying and selling, and managing their family affairs, much the same as they do at the present day.

There was, however, a great distinction between the children of the family of Cain and those of Seth, the next son of Adam born after the murder of Abel. All the family of Cain were professed infidels, who never troubled themselves in any way at all about prayer or sacrifice or the worship of God; while Seth was a just man, who taught all his household to fear God, and to offer the sacrifices which God had commanded. Enos, the son of Seth, was particularly remarkable for having exerted himself to establish the worship of God; and so strong was the feeling on the part of the different families of Seth and Cain, that they remained for some centuries without holding any intercourse with each other; the religious families looking upon the impious race as quite unfit company for themselves, and the unbelievers entertaining just the same scorn and contempt for those who feared God as the same kind of persons do still at the present day.

In this state of things Almighty God showed His mercy for the unbelieving race, by sending them a prophet in the person of Enoch the sixth from Adam, who went about warning the unbelieving families that God would come surrounded with all His holy angels, and that He would "execute a judgment against all the blasphemers of His name for all the hard things they had spoken against Him." (Jude 15.)

However, the state of the world grew worse rather than better; and instead of the unbelieving families benefiting by the warning which God had sent them, the religious families began to form family connexions with the unbelievers, marrying and intermarrying with them, and thus they quickly became quite as bad themselves. The sacrifices which God had taught them to offer were neglected; disbelief in God spread everywhere, and with disbelief every kind of vice and wickedness besides.

§ 12. *Noe and the Ark.*

God seeing the wickedness that was increasing upon the earth, said: "The people will not be warned by my Spirit, for they are flesh (that is, quite corrupt). Their days shall be a hundred and twenty years." In other words, God would give them a trial for a hundred and twenty years longer. And when the wickedness of the world went on still increasing, and God saw "that all the thought of their heart was bent upon evil at all times," it repented Him that He had made man on the earth. And being touched inwardly with sor-

row of heart, He said: "I will destroy man whom I have created from the face of the earth, from man even to beasts, from the creeping thing even to the fowls of the air; for it repenteth Me that I have made them."

Noe alone was a just man, who, together with his three sons, Sem, Cham, and Japheth, found favour before God; and God said to him: "The end of all flesh is come before Me; the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shalt pitch it within and without. And thus shalt thou make it: The length of the ark shall be three hundred cubits; the breadth of it fifty cubits; and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark thou shalt set in the side; with lower, middle chambers, and third stories shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh wherein is the breath of life under heaven. All things that are in the earth shall be consumed. And I will establish My covenant with thee, and thou shalt enter into the ark, thou and thy sons and thy wife and the wives of thy sons with thee. And of every living creature of all flesh thou shalt bring two of a sort into the ark, that they may live with thee; of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind; two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food

dredth year of the life of Noe, in the second month, in the seventeenth day of the month, all the fountains of the great deep were broken up, the floodgates of heaven were opened, and the rain fell upon the earth forty days and forty nights, and the Lord shut in the Ark from the outside, after Noe, with his three sons, Sem, Cham, and Japheth, had entered into it. And the flood was forty days upon the earth, and the waters increased and lifted up the Ark on high from the earth, for they overflowed exceedingly and covered all the face of the earth. The ARK alone was borne up by the waters. And the waters prevailed over the earth beyond measure, so that all the high mountains under the whole heavens were covered, and the water rose fifteen cubits higher than the mountains which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, cattle, beasts, all creeping things, and all men; and every thing in which was the breath of life on the earth died. Noe alone remained, and they that were with him in the Ark. And the water prevailed upon the earth a hundred and fifty days."

This was a terrible end to the blindness and the crimes of the people who suffered this sudden judgment. But they had had several warnings to which they might have listened, only they would not; and at length it became TOO LATE.

THE SECOND ERA OF THE WORLD.

THE PERIOD FROM THE DELUGE TO THE CALL OF ABRAHAM.

B.C. 2524 TO B.C. 2107.

§ 1. *The Family of Noe saved from the Flood.*

“And God remembered Noe and all the living creatures and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated. The fountains also of the deep and the floodgates of heaven were shut up, and the rain was restrained ; and the ark rested in the seventh month, in the seventh day of the month, upon the mountains of Armenia. And after that forty days were passed, Noe opening the window of the ark which he had made sent forth a raven, which went forth and did not return till the waters were dried up upon the earth. He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth. But she not finding where her foot might rest, returned to him into the ark, for the waters were upon the whole earth ; and he put forth his hand and caught her and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive-tree with green leaves in her mouth. Noe therefore understood that the waters had gone from the earth.”

§ 2. *The Sacrifice of Noe, and the Covenant of God with Noe.*

Noe, at God's command, now went out of the ark and built an altar to the Lord, on which he offered a sacrifice of all the clean animals that had been taken into the ark, And God promised never more to destroy every living thing upon the earth as He had done, saying: "Henceforward seed-time and harvest, cold and heat, summer and winter, night and day, shall no more cease."

God also blessed Noe and his sons, and said to them: "Increase and multiply and fill the earth; let the fear and dread of you be upon all the beasts, and upon every thing that moveth upon the earth." He gave them also the law: "Whosoever shall shed man's blood, his blood also shall be shed; for man was made in the image of God."

God also said: "I will establish My covenant with you, and all flesh shall be no more destroyed with the waters of a flood, neither shall there be from henceforth a flood to waste the earth." And God said: "This is the sign of the covenant which I give between Me and you, and to every living soul that is with you, for perpetual generations. I will set My bow in the clouds, and it shall be the sign of a covenant between Me and between the earth. And when I shall cover the sky with clouds, My bow shall appear in the clouds: and I will remember My covenant with you, and with every living soul that beareth flesh: and there shall no more be the waters of a flood to destroy all flesh. And the bow shall be in the clouds, and I shall see it, and shall

stand one another's speech. So the Lord scattered them from that place into all lands, and they ceased to build the city. And the name thereof was called Babel, because there the language of the whole earth was confounded; and from thence the Lord scattered them abroad upon the face of all countries."

§ 5. *Some account of the first Kingdoms formed by the Descendants of Noe.*

After the confusion of their language, the various families were forced to move forward, and to seek settlements over different parts of the world, as may be sufficiently seen in the accompanying map.

At this early period of the world, kingdoms properly so called did not exist. The people lived more like the present Tartar or Mongol tribes of northern Asia, than like the states and cities of Europe; and the authority of the patriarch and other old men of the tribe was sufficient for the maintenance of order.

Nimrod, of whom the Scripture says that he was a "stout hunter before the Lord," was the first to attempt to found a dominion by force. He was of the cursed family of Cham, and settled on the Euphrates, where he built the cities of Babel or Babylon, Arah, Achad, and Calue. Assur, of the family of Sem, settled on the Tigris, and built Nineve, which was afterwards the site of the great Assyrian empire, and which will have to be so often mentioned in the history of Israel. Elam, the second son of Sem, settled to the east, and from him came the Medes and Persians, who formed the second of the four great empires of

Daniel's dream. The kingdom of Nimrod did not last long, for Noe had foretold that Cham should be a servant of his brethren; and after various wars, the Chemitic race was expelled by the Assyrians of Nineve, and forced to settle at a distance, probably in Arabia. Of these early times, however, very little is known from any source, except the short notices contained in the Bible. The wars in the time of Abraham appear to have been between the rival families of Sem and Cham.

§ 6. *Some account of the Rise and Growth of Idolatry in the World.*

Tradition says that the prophet Noe gave his children seven commandments, which were the foundation of the notions of right and wrong that are common to all people. From him all the nations carried away with them into their different settlements the belief in the birth of a Messias from the family of Sem, the knowledge of God and of His future day of judgment, as also of the duty of prayer, and of observing the Sabbath with sacrifices. Such was the simple and plain religion which Noe, whom St. Paul calls a preacher of justice, taught to his sons; and this is what would have continued in the world, if the nations had preserved uncorrupted what they had learned from Noe. However, it was unhappily not the case that they did preserve it. Instead of continuing to worship the God of heaven, the pure Spirit who cannot be seen, they began to wish for objects of worship which they might be able to see, and thus they were led to

make images, which after a time came to be regarded as gods.* First, they began to worship the sun, moon, and stars, fancying from their beauty and regular movement that they must be gods; next, they took the image which had been set up in honour of some great king or statesman, and began to call it a god, as the people of Babylon did in the case of Nimrod, whose image has been recently discovered in the remains at Khorsabad. Then they worshipped stones, which in the first instance had been consecrated to God in particular places as altars for sacrifice; and lastly, from the custom which very generally prevailed of embalming the dead, and preserving them in places where the surviving members of the family could visit them from time to time, they came to offer sacrifices to deceased members of their own families, and to look upon them as gods. In all these perversions of truth, the devils took beyond doubt a considerable part; for the power of the devils was permitted by Almighty God to be very great before Jesus Christ came into the world to destroy their works, and to take away their ability to injure mankind.



NIMROD.

* The fuller explanation of the rise of idolatry, an interesting and somewhat novel portion of history, is necessarily reserved for the larger volume, the *Course of History for the Use of Teachers*.

The following drawings will show in a very interesting way the progress of the family idolatry, which, as would naturally be the case, was the one most widely spread, and which furnished the pattern on which the idols were made that were publicly worshipped in the idolatrous temples.

Fig. 1 is an Egyptian mummy, or the dead body of some member of an Egyptian family, preserved in this way by embalment, in order to be visited from time to time by the surviving members of the family. There are many curious Egyptian paintings still existing, from three to four thousand years old, which represent the visits paid by the surviving relatives to the remains of their deceased friends thus preserved.



FIG. 1.

Figs. 2, 3 are from the sculptures upon Egyptian monuments, representing the gods as

they were publicly worshipped. They show how the figure of the embalmed corpse became the pattern which the workmen who made the idols for the use of the temples took for their model. Figures 4 to 7 show the further progress of corruption, by borrowing from the brute creation, and by degrading the re-



FIG. 2. PTAH.



FIG. 3. SATE.



FIG. 4. IBIS-HEADED DEITY.



FIG. 5. RAM-HEADED DEITY.



FIG. 6. HAWK-HEADED DEITY.



FIG. 7. FOX-HEADED DEITY.

presentation of God to the point of placing the heads of brute creatures upon a human shape; and lastly,

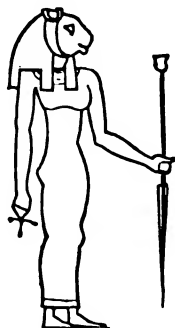


FIG. 8. PASHT.

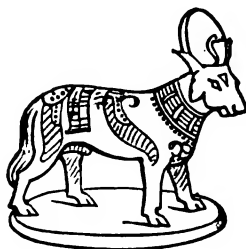
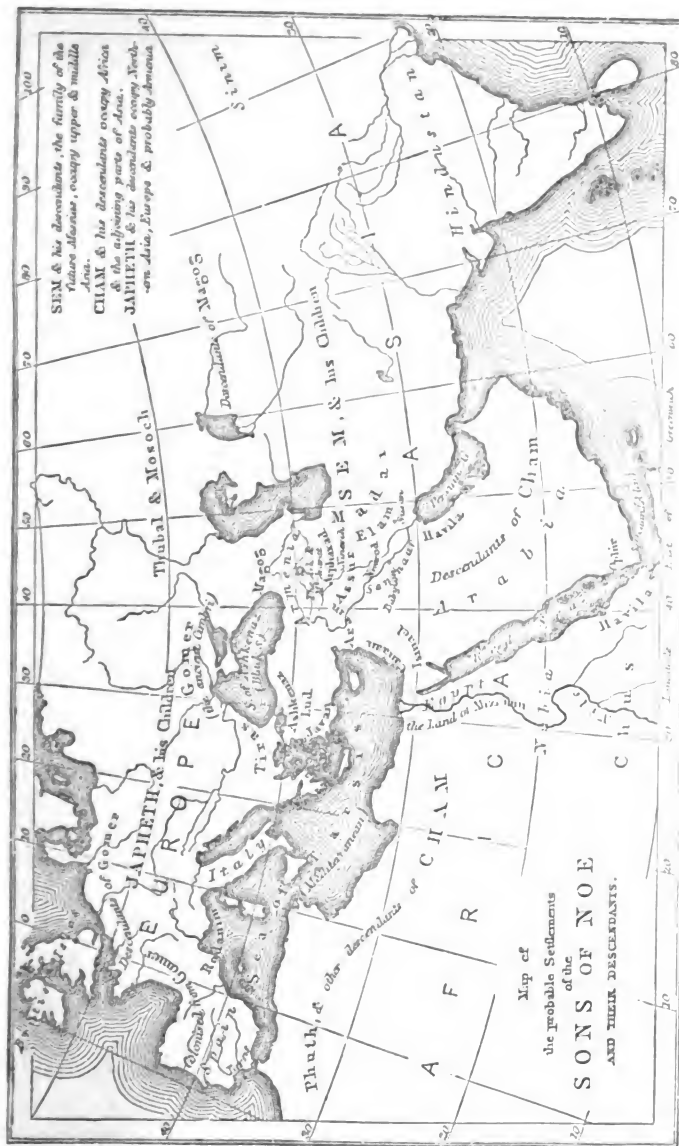


FIG. 9. IMAGE OF APIS.

fig. 9 shows how, in the end, they came to the form of a complete four-footed beast.*

St. Paul says (Rom. i. 21) of the nations, "That when they knew God, they glorified Him not as God, and changed the glory of the incorruptible God into the likeness of the image of a corruptible man, of birds, of four-footed beasts, and of creeping things." The above figures, which are all taken from real historical remains, bring the foregoing words of the apostle under the eye, so that the state of the case is made visible at a glance.

* This latter was the god Apis, held in the utmost veneration in Egypt. It was from this idol, or rather living animal,—for the living animal itself was worshipped,—that the Israelites in the wilderness took the idea of requiring Aaron to make for them the image of a golden calf.



SEM & his descendants the family of the
future Messias, occupy upper & middle
Asia.
CHAM & his descendants occupy Africa
& the adjoining parts of Asia.
JAPHETH & his descendants occupy North-
ern Asia, Europe & probably America



ABRAHAM AT THE COMMAND OF GOD QUITS MYSOPOTAMIA. HE COME TO LIVE AS A STRANGER AND PILGRIM IN THE LAND OF CANAAN (B.C. 2107).

THE THIRD ERA OF THE WORLD.

FROM B.C. 2107 TO B.C. 1490.

§ 1 *The CALL OF ABRAHAM to be the Forefather of the Messias, and to go into the land of Canaan, there to live separate from all the idolatry and vice into which the Nations were rapidly falling. (About 2107 before Christ.)*

The foregoing very brief account of the idolatries into which the nations were then falling, and in the practice of which they continued growing worse and worse, until Jesus Christ came into the world, and sent his twelve apostles into all lands to recover them from their blindness, by baptising them and by teaching them the truths of the Gospel, explains in part the reason of the call of the patriarch Abraham to leave his friends and kindred, and to come into a strange country. It was as yet only known that Jesus Christ was to be born from the family of Sem; and as God had now chosen Abraham to be the forefather of the Messias, he was required not only to give a proof that he loved God more than father and mother and country, by obeying the call of God to come and be a stranger all his life in a land not his own; but God intended also by this means to preserve him from contact with the continually-increasing idolatries of the other nations.

And the Lord said to Abram (his name was called Abraham at a later period), "Go forth out of thy country, and from thy kindred, and from thy father's house, and come into the land which I shall show thee. And I will make of thee a great nation ; and I will bless thee, and magnify thy name, and thou shalt be blessed. I will bless them that bless thee, and curse them that curse thee; and IN THEE shall all the kindred of the earth be blessed." So Abram went out as the Lord had commanded him, and Lot went with him: Abram was seventy-five years old when he went forth from Haran. And he took Sarai his wife, and Lot his brother's son, and all the substance which they had gathered: and they went out to go into the land of Canaan. And when they were come into it, Abram passed through the country into the place of Sichem, as far as the noble vale; now the Canaanite was at that time in the land. And the Lord appeared to Abram, and said to him: "To thy seed will I give this land." And he built there an altar to the Lord, who had appeared to him. And passing on from thence to a mountain that was on the east side of Bethel, he there pitched his tent, having Bethel on the west, and Hai on the east; he built there also an altar to the Lord, and called upon His name.

Idolatry prevailed to a great extent in the land of Canaan when Abraham came into it, and on this account he was not permitted by God either to have any fixed abode in it, or to have any communication with the people of the country, or to own any part of the soil. He was required to live as became a prophet of

God, in the midst of people who were falling away to the practice of diabolical superstitions and vices, and to the worship of dumb idols. His generosity in obey-



ABRAM'S FIRST SACRIFICE IN THE LAND OF CANAAN.

ing every command of God has earned for him the title of "FAITHFUL ABRAHAM" and "FATHER OF THE FAITHFUL" from all generations, to whom his example is a pattern of unhesitating obedience and

trust in God, and of a life of thorough self-denial and sacrifice.



MAP OF PALESTINE, TO ILLUSTRATE THE LIVES OF THE PATRIARCHS.

§ 2. *Lot chooses the Valley of Sodom for his Abode.*

Abram and Lot had now become so rich in flocks and herds, that the land was no longer able to bear them, that they might dwell together. Whereupon, as they were dwelling near to Hebron after their re-

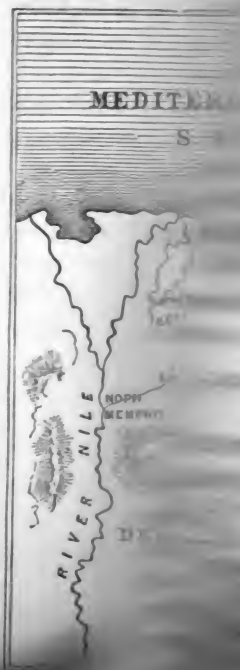
turn from Egypt, there arose a strife between the herdsmen of Abram and of Lot. At that time the Canaanite and the Pherezite dwelt in that country. Abram therefore said to Lot: "Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren. Behold, the whole land is before thee: depart from me, I pray thee: if thou wilt go to the left hand, I will take the right: if thou choose the right hand, I will pass to the left." And Lot, lifting up his eyes,



VIEW OF THE DEAD SEA, WHICH NOW COVERS THE VALLEY THAT LOT CHOSE FOR HIS ABODE.

saw all the country about the Jordan, which was watered throughout before the Lord destroyed Sodom

trust in God, and of
sacrifice.



and Gomorrhah as the paradise of the Lord, and like Egypt as one comes to Segor. And Lot chose to himself the country about the Jordan, and he departed from the east : and they were separated one brother from the other. Abram dwelt in the land of Canaan ; and Lot abode in the towns that were about the Jordan and dwelt in Sodom. Now the men of Sodom were very wicked and sinners before the face of the Lord beyond measure.

After Lot had departed from Abram, God appeared to him, and renewed all his promises once more.

§ 3. *War amongst the neighbouring Nations. Lot is rescued, and Melchisedech the Priest blesses Abram.*

War now broke out between the tribes settled on the banks of the Euphrates and the Tigris ; and the people of Canaan settled on the banks of the Jordan, where Lot had gone to dwell. Four kings against five : Amraphel, king of Sennaar ; Arioch, king of Pontus ; Chodorlahomor, king of the Elamites ; and Thadal, king of Nations, made war against the kings of the five cities of the plain, amongst whom Lot had fixed his abode. They fought a pitched battle in the vale which is now covered by the waters of the Dead Sea. The invaders gained the battle, and drove their enemy before them to take refuge in the mountains. They then advanced, plundered the cities, and carried off Lot and his family captive, with all his flocks and herds.

This was told to Abram, who immediately gathered

TYPES OF JESUS CHRIST.



MELCHISEDECH THE PRIEST OFFERS THE SACRIFICE OF BREAD AND WINE, AND BLESSES ABRAHAM THE FATHER OF THE FAITHFUL.

Melchisedech's sacrifice of bread and wine is a type of the holy Sacrifice of the Christian Altar, which Jesus Christ, the true Priest after the order of Melchisedech, has committed to the keeping of St Peter and his successors, to be offered on the Altars of the Christian churches in every nation and among every people to the end of the world, which sacrifice is propitiatory for the living and the dead.

together all his servants and the shepherds that were his neighbours, and pursued after the invaders. They came up with them at Dan, and rushed in upon them and defeated them. Thus Lot was rescued, and the invaders were pursued to Hoba, on the way to Damascus.

On their return home, the king of Sodom came out to meet Abram; and Melchisedech the king of Salem bringing forth bread and wine, for he was the Priest of the most high God, blessed him, and said: "Blessed be Abram by the most high God, who created heaven and earth. And blessed be the most high God, by whose protection thine enemies are in thy hands." And Abram gave to Melchisedech tithes of all that they had taken.

And the king of Sodom said to Abram: "Give me the persons, and the rest take to thyself." And he answered him: "I lift up my hand to the Lord God the Most High, the possessor of heaven and earth. That from the very woof-thread unto the shoe-latchet, I will not take of any thing that is thine, lest thou say I have enriched Abram; except such things as the young men have eaten, and the shares of the men that came with me, Aner, Escol, and Mambre, these shall take their shares." Abram remembered that the men of Sodom were extremely wicked, and therefore, unlike Lot, would have nothing to do with them.

§ 4. God renews His promise to Abram of giving him the Land of Canaan.

Abram after this complained to God that he was left childless, and that the son of his hired steward

Eliezer of Damascus would be the heir of his house. Immediately the word of the Lord came to him that h's own son should be his heir.

And God brought Abram forth abroad, and said to him: "Look up to heaven and number the stars, if thou canst." And he said to him: "So shall thy seed be." Abram believed God, and it was reputed to him unto justice. And He said to him: "I am the Lord who brought thee out of Ur from the Chaldees to give thee this land, and that thou mightest possess it." But he said: "Lord God, whereby may I know that I shall possess it?" And the Lord answered and said: "Take Me a cow of three years old, and a she-goat of three years, and a ram of three years, a turtle also and a pigeon." And he took all these, and divided them in the midst, and laid the two pieces of each one against the other; but the birds he divided not. And the fowls came down upon the carcasses, and Abram drove them away. And when the sun was setting, a deep sleep fell upon Abram, and a great and darksome horror seized upon him. And it was said unto him: "Know thou beforehand that thy seed shall be a stranger in a land not their own; and they shall bring them under bondage, and afflict them four hundred years. But I will judge the nation which they shall serve, and after this they shall come out with great substance. And thou shalt go to thy fathers in peace, and be buried in a good old age. But in the fourth generation they shall return hither; for as yet the iniquities of the Amorrhites are not at the full." And when the sun was set, there arose a dark mist, and

there appeared a smoking furnace and a lamp of fire passing between those divisions. The same day God



TENTS OF SYRIAN ARAB SHEPHERDS, SHOWING THE MODE OF LIFE OF THE PATRIARCHS.

made a covenant with Abram, saying: "To thy seed will I give this land, from the river of Egypt even to the great river Euphrates."

§ 5. *The Birth of Ismael (B.C. 2096) and the Covenant of Circumcision.*

God now continued to bless Abram; and Sara, growing impatient that the promises of God were still unfulfilled by the birth of the promised heir, gave her Egyptian handmaid Agar to be Abram's second wife. When Agar found herself likely to become, as

she thought, the mother of the promised heir, she despised her mistress; and when she was punished for this by Sara, she ran away into the wilderness. An angel however appeared to her, and told her to return to her mistress, and to submit. Soon after her return, Ismael her son was born. God also appeared again to Abram, and made with him the Covenant of Circumcision, which became the mark by which God was pleased to keep His chosen people, from among whom the Messiah was to be born, separate from the other nations. From this time Abram received the name of "Abraham," or "Father of many nations."

§ 6. *The Lord appears to Abraham, promises Sara a Son, and announces the destruction of Sodom.*

Abraham was sitting at the door of his tent in the heat of the day in the vale of Mambre; and as he lifted up his eyes, there appeared to him three men standing near him; and as soon as he saw them he ran to meet them from the door of his tent, and bowed down to the ground.

And he said: "Lord, if I have found favour in thy sight, pass not away from thy servant: I will fetch a little water, and wash ye your feet, and rest ye under the tree. And I will set a morsel of bread; and strengthen ye your heart, afterwards you shall pass on; for therefore are you come aside to your servant." And they said: "Do as thou hast spoken." Abraham made haste into the tent to Sara, and said to her: "Make haste, temper together three measures of flour,

and make cakes upon the hearth." And he himself ran to the herd, and took from thence a calf very ten-



ABRAHAM GREETES THE THREE TRAVELLERS.

der and very good, and gave it to a young man, who made haste and boiled it. He took also butter and milk and the calf which he had boiled, and set before them; but he stood by them under the tree. And when they had eaten, they said to him: "Where is

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Sara thy wife?" He answered: "She is in the tent." And He said to him: "I will return and come to thee at this time, and Sara thy wife shall have a son." Which when Sara heard, she laughed behind the door of the tent. And the Lord said to Abraham: "Why did Sara laugh? Is there any thing hard to God? According to appointment I will return to thee at this same time, and Sara shall have a son." Sara denied, saying: "I did not laugh;" for she was afraid. But the Lord said: "Nay, but thou didst laugh."

And when the men rose up from thence, they turned their eyes towards Sodom; and Abraham walked with them, bringing them on the way. And the Lord said: "Can I hide from Abraham what I am about to do; seeing he shall become a great and mighty nation, and in him all the nations of the earth shall be blessed?" And the Lord said: "The cry of Sodom and Gomorrah is multiplied, and their sin is become exceedingly grievous. I will go down and see whether they have done according to the cry that is come to Me, or whether it be not so, that I may know." And they turned themselves from thence, and went their way to Sodom; but Abraham as yet stood before the Lord. And drawing nigh, he said: "Wilt Thou destroy the just with the wicked? If there be fifty just men in the city, shall they perish withal? and wilt Thou not spare that place for the sake of the fifty just, if they be therein? Far be it from Thee to do this thing, and to slay the just with the wicked, and for the just to be in like case as the wicked, this is not beseeming Thee: Thou who judgest all the earth wilt not make

this judgment." And the Lord said to him: "If I find in Sodom fifty just within the city, I will spare the whole place for their sake." And Abraham answered, and said: "Seeing I have once begun, I will speak to my Lord, whereas I am dust and ashes. What if there be five less than fifty just persons? wilt Thou for five and forty destroy the whole city?" And He said: "I will not destroy it if I find five and forty." And again he said to Him: "But if forty be found there, what wilt Thou do? He said: "I will not destroy it for the sake of forty." "Lord," saith he, "be not angry, I beseech Thee, if I speak: What if thirty shall be found there?" He answered: "I will not do it if I find thirty there." "Seeing," saith he, "I have once begun, I will speak to my Lord: What if twenty be found there?" He said: "I will not destroy it for the sake of twenty." "I beseech Thee," saith he, "be not angry, Lord, if I speak yet once more: What if ten should be found there?" And He said: "I will not destroy it for the sake of ten." And the Lord departed after He had left speaking to Abraham; and Abraham returned to his place.

§ 7. *The Destruction by Fire from Heaven of Sodom and Gomorrha.
Lot saved by the Angels.*

Toward evening the two angels came to Sodom, and Lot was sitting in the gate of the city. When he saw them, he rose up to meet them, and bowed himself to the ground before them, and said: "I beseech you, my lords, turn in to the house of your

servant and lodge there, wash your feet, and in the morning you shall go your way." And they said: "No; but we will abide in the street." He pressed them very much to come into his house; and when they were come in, he made them a feast, and baked unleavened bread. Before they went to rest, the men of the city beset the house, both young and old, and all the people together. And they called Lot, and said: "Where are the men that came in unto thee at night? bring them out." Lot went out to them and shut the door after him, and said: "I beseech you, my brethren, commit no evil." And they said: "Get thee back: thou camest in as a stranger, and wilt thou make thyself a judge? we will afflict thee more than them." And behold the angels put out their hands and drew in Lot to them, and shut the door; and all that were without in the street they struck with blindness, so that they could not find the door.

Then they said to Lot: "Hast thou here any of thine, son-in-law, or sons or daughters? all that are thine bring them out of this city. For we will destroy this place, because their cry is grown loud before the Lord, who hath sent us to destroy them." Lot upon this went out to speak to his sons-in-law that were to have married his daughters, and said: "Arise, get you out of this place; for the Lord will destroy this city." But he seemed to them to speak as it were in jest.

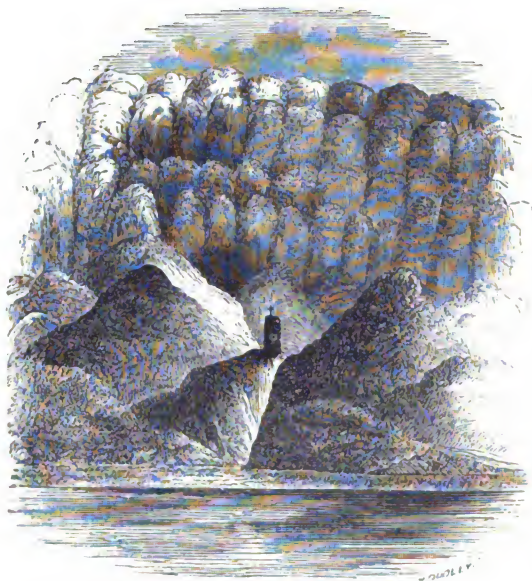
And when it was morning the angels pressed him, saying: "Arise, take thy wife and the two daughters which thou hast, lest thou also perish in the

wickedness of the city." And as he lingered, they took his hand and the hand of his wife and of his two daughters, because the Lord spared him. And they brought him forth and set him without the city, and there they spoke to him, saying: "Save thy life; look not back, neither stay thou in all the country about, but save thyself to the mountain, lest thou also be consumed." And Lot said to them: "I beseech Thee, my Lord, because Thy servant hath found grace before Thee, and Thou hast magnified Thy mercy in saving my life, behold, I cannot escape to the mountain, lest some evil seize me and I die. See, there is a city near at hand to which I may flee; is it not a little one?" And He said to him: "Behold, also in this I have heard thy prayers, not to destroy the city for which thou hast spoken. Make haste and be saved there, for I cannot do any thing until thou go in thither."

The sun was risen upon the earth when Lot entered into Segor. And the Lord rained upon Sodom and Gomorrha brimstone and fire out of heaven; and He destroyed these cities, and all the country round about, all the inhabitants of the cities, and all the things that spring up from the earth. And Lot's wife, looking behind her, was turned into a pillar of salt.*

* In the next page is a drawing of a pillar of salt, discovered in the expedition of Lieutenant Lynch, of the U.S. navy. It was well known in Solomon's time (Wisd. vii. 10). Speaking of the destruction of Sodom: "Whose land, for a testimony of their wickedness, is desolate, and smoketh to this day; and the trees bear fruits that ripen not; and a standing pillar of salt is a monument of an unbelieving soul." In our Saviour's life-time, also, the monument appears to have been

And Abraham rose up early in the morning ; and from the place where he had stood before with the Lord



PILLAR OF SALT.

he looked towards Sodom and Gomorrha and the whole land of that country, and he saw the ashes rise up from the earth as the smoke of a furnace.

well known, as it was likely to be, being not much more than about forty miles from Jerusalem. He refers to the event at least as one well known: "Be mindful of Lot's wife." Josephus also says that he had himself seen the pillar.

§ 8. *Isaac is born (B.C. 2082), and Agar and Ismael are cast forth.*

And the Lord visited Sara as He had promised, and she became the mother of a son in her old age, at the time that God had foretold to her. And Abraham called the name of his son Isaac (signifying *joy*, or the *laughter of joy*); and he circumcised him on the eighth day, according to the covenant. And the child grew and was weaned; and Abraham made a great feast on the day of his weaning.

And when Sara had seen Ismael, the son of Agar the Egyptian, playing with Isaac her own son, she said to Abraham: "Cast out this bondwoman and her son, for the son of the bondwoman shall not be heir with my son Isaac." And Abraham was grieved for his son Ismael. And God said to him: "Let it not seem grievous to thee for the boy and for thy bondwoman. In all that Sara hath said to thee hearken to her voice; for in Isaac shall thy seed be called. But I will make the son also of the bondwoman a great nation, because he is thy son." So Abraham rose up in the morning; and taking bread and a bottle of water, he called Agar; and when he had put it upon her shoulder, he delivered the boy to her and sent her away.

Agar departed, and wandered for some time in the wilderness of Bersabee. And when the water in the bottle was spent, she cast the boy under one of the trees that were there, and she went away and sat over against him a great way, as far as a bow can carry; for she said: "I will not see the boy die;" and sit-

ting over against, she lifted up her voice and wept. And God heard the voice of the boy ; and an angel of



AGAR SENT AWAY.

God called to Agar from heaven, saying : “ What art thou doing, Agar? fear not, for God hath heard the voice of the boy from the place wherein he is. Arise, take up the boy, and hold him by the hand ; for I will

make him a great nation." And God opened her eyes, and she saw a well of water, and went and filled the



AGAR IN THE WILDERNESS.

bottle and gave the boy to drink. And God was with him; and he grew and dwelt in the wilderness of Pharan, and became an archer.

§ 9. *The Faith of Abraham tried. Isaac offered in sacrifice.*

When Isaac was growing up, it pleased God to put the faith of his father Abraham to a great trial. He called him, and said: "Abraham, Abraham!" And he answered: "Here I am." He said to him: "Take thy only-begotten son Isaac, whom thou lovest, and go into the land of vision (Moriah), and there thou shalt offer him for an holocaust upon one of the mountains which I will show thee." So Abraham rising up in the night, saddled his ass and took with him two young men and Isaac his son; and when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off, and said to his young men: "Stay you here with the ass, I and the boy will go up yonder with speed; and after we have worshipped we will return to you." And he took the wood for the holocaust and laid it upon Isaac his son, and he himself carried in his hands fire and a sword. And as they went on together, Isaac said to his father: "My father!" And he answered: "What wilt thou, my son?" "Behold," said Isaac, "fire and wood; but where is the victim for the holocaust?" And Abraham said: "God will provide Himself a victim for an holocaust, my son." So they went on together. And they came to the place which God had shown him, where he built an altar, and laid the wood in order upon it; and when he had bound Isaac his son, he laid him upon the altar upon the pile of wood. And he put forth his hand, and took the

TYPES OF JESUS CHRIST.

JESUS IS HERE PREFIGURED CARRYING HIS CROSS UP MOUNT CALVARY.



ISAAC CARRYING THE WOOD OF THE SACRIFICE UP THE MOUNT MORIA.

TYPES OF JESUS CHRIST.

THE ETERNAL FATHER IS HERE PREFIGURED GIVING HIS ONLY SON JESUS A SACRIFICE FOR THE LIFE OF THE WORLD.



ABRAHAM, AT THE COMMAND OF GOD, OFFERS TO KLAY HIS SON ISAAC, IN WHOM HE EXPECTED THE PROMISES OF GOD TO BE FULFILLED,

sword to sacrifice his son. And behold an angel of the Lord called to him, saying: "Abraham, Abraham!" And he answered: "Here I am." And he said to him: "Lay not thy hand upon the boy, neither do thou any thing to him; now I know that thou fearest God, and hast not spared thy only-begotten son for My sake." Abraham lifted up his eyes, and saw behind his back a ram amongst the briers, sticking fast by the horns, which he took and offered for a holocaust instead of his son. And he called the name of that place "The Lord seeth."

And the angel of the Lord called to Abraham a second time from heaven, saying: "By Mine own self have I sworn, saith the Lord, because thou hast done this thing, and hast not spared thine only-begotten son for My sake, I will bless thee, and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea-shore; thy seed shall possess the gates of their enemies; and in THY SEED shall all the nations of the earth be blessed, because thou hast obeyed My voice."

§ 10. *The Death and Burial of Sara.*

Sara, at the age of a hundred and twenty-seven years, died in the city of Arbee in Hebron in the land of Canaan; and Abraham came to mourn and weep for her. And after the funeral sacrifices were over, he spoke to the children of Heth, saying: "I am a stranger and sojourner among you; give me the right of a burying-place with you, that I may bury my dead." The children of Heth answered, saying:

"My lord, hear us; thou art a prince of God among us, bury thy dead in our principal sepulchres, and no man shall have power to hinder thee from burying thy dead in his sepulchre." Abraham rose up and bowed to the children of Heth, and said to them: "If it be pleasing to you that I should bury my dead, intercede for me to Ephron the son of Seor, that he may give me the double cave that he hath in the end of his field; for as much money as it is worth he shall give it to me in your presence, for a possession of a burying-place." Now Ephron dwelt in the midst of the children of Heth. And Ephron made answer to Abra-



MAHOMETAN MOSQUE NOW STANDING ON THE SITE OF
THE DOUBLE CAVE.

ham, in the hearing of all that went in at the gate of the city, saying: "Let it not be so, my lord; but do thou rather hearken to what I say. The field I deliver to thee, and the cave that is therein, in the presence of the children of my people; bury thy dead." Abraham bowed down before the people of the land and spoke to Ephron in the presence of the people: "I beseech thee to hear me; I will

give money for the field, take it; and so I will bury

my dead." And Ephron answered : " My lord, hear me : the ground which thou desirest is worth four hundred sicles of silver, this is the price between me and thee ; but what is this ? bury thy dead." And when Abraham heard it, he weighed out the money that Ephron had asked in the hearing of the children of Heth, four hundred pieces of silver, common current money. And the field that before was Ephron's, wherein was the double cave looking towards Mambre, both it and the cave, and all the trees thereof in all its limits round about, were made sure to Abraham for a possession, in the sight of the children of Heth and of all that went in at the gate of the city.

And Abraham buried Sara his wife in the double cave that looketh towards Mambre, which he bought for a possession to bury in from the children of Heth.

§ 11. *The Marriage of Isaac and Rebecca.*

Now Abraham was old and advanced in age, and the Lord had blessed him in all things. And he said to the elder servant of his house, who was ruler over all that he had : " Swear to me, by the God of heaven and earth, that thou take not a wife for my son from the daughters of the Canaanites among whom I dwell ; but that thou go to my own country and kindred, and take a wife from thence for my son Isaac." The servant answered : " If the woman will not come with me into this land, must I bring thy son back again to the place from whence thou camest out ?" And Abraham said : " Beware thou never bring my son

back again thither. The Lord God of heaven, who took me out of my father's house and out of my native



ABRAHAM'S SERVANT BEFORE THE CITY OF NACHOR.

country, who spoke to me, and swore to me, saying : 'To thy seed will I give this land,' He will send His angel before thee, and thou shalt take from thence a wife for my son. But if the woman will not follow thee, thou shalt not be bound by the oath ; only bring not my son back thither again." The servant therefore did as Abraham his lord required, and swore to him.

He took ten camels of his master's herd and departed, carrying something of all his goods with him ; and he set forward, and went on to Mesopotamia, to the city of Nachor. And when he had made the camels lie down without the town near a well of water in the evening, about the time when women are wont to come out to draw water, he said : " O Lord, the God of my master Abraham, hear me to-day, I beseech Thee, and show kindness to my master Abraham. Behold, I stand nigh the spring of water, and the daughters of the inhabitants of this city will come out to draw water ; now, therefore, the maid to whom I shall say, ' Let down thy pitcher that I may drink,' and she shall answer, ' Drink, and I will give thy camels drink also,' let it be the same whom Thou hast provided for Thy servant Isaac ; by this I shall understand that Thou hast showed kindness to my master."

He had not yet ended these words within himself, and behold Rebecca came out, the daughter of Bathuel and grand-daughter of Nachor the brother of Abraham, having her pitcher on her shoulder, an exceeding comely maiden ; and she went down to the spring and filled her

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pitcher, and was coming back. The servant ran to meet her, and said: "Give me a little water to drink out of thy pitcher." And she answered: "Drink, my lord." And quickly she let down the pitcher upon her arm, and gave him to drink. And when he had drunk, she said: "I will draw water for thy camels also till they all drink." And pouring out the pitcher into the trough, she ran back to the well to draw water; and having drawn, she gave to all the camels. But he, musing, beheld her with silence, desirous to know whether the Lord had made his journey prosperous or not. And after that the camels had drunk, the man took out two golden ear-rings and two bracelets and said to her: "Whose daughter art thou? tell me. Is there any place in thy father's house to lodge?" And she answered: "I am the daughter of Bathuel, the son of Nachor; and we have good store both of straw and hay and a large place to lodge in." The man bowed himself down and adored the Lord, saying: "Blessed be the Lord God of my master Abraham, who hath not taken away His mercy and truth from my master, and hath brought me the straight way to the house of my master's brother."

Then the maid ran and told in her mother's house all that she had heard. And Rebecca had a brother named Laban. And when Rebecca's brother had seen the ear-rings and bracelets in his sister's hands, and had heard all that she related, saying, "Thus and thus the man spoke to me," he made haste and went out to the man who stood by the camels, and came

near to the spring of water, and said to him : " Come in, thou blessed of the Lord ; why standest thou without ? I have prepared thee a house, and a place for the camels." And he brought him into his lodging, unharnessed his camels, gave them hay and straw, and water to wash his feet, and the feet of the men that were come with him, and bread was set before them. But he said, " I will not eat till I tell my message." He answered him : " Speak." And he said : " I am the servant of Abraham ; and the Lord hath blessed my master wonderfully, and he is become great ; and He hath given him sheep and oxen, silver and gold, men-servants and women-servants, camels and asses. And Sara, my master's wife, hath borne my master a son in her old age, and he hath given him all that he hath. And my master made me swear, saying : Thou shalt not take a wife for my son of the Canaanites, in whose land I dwell ; but thou shalt go to my father's house, and shalt take a wife of my own kindred for my son. But I answered my master, What if the maiden will not come with me ? The Lord, said he, in whose sight I walk, will send His angel with thee, and will direct thy way ; and thou shalt take a wife for my son of my own kindred and of my father's house. But thou shalt be clear from my curse, when thou shalt come to my kindred, if they will not give thee one. And I came to day to the well of water, and said, O Lord God of my master Abraham, if Thou hast prospered my way wherein I now walk, behold I stand by the well of water ; and the maiden that shall come to draw

out water, who shall hear me say, 'Give me a little water to drink out of thy pitcher,' and shall say to me, 'Both drink thou, and I will also draw for thy camels,' let the same be the woman whom the Lord hath prepared for my master's son. And whilst I pondered on these things secretly with myself, Rebecca appeared, coming with a pitcher which she carried on her shoulders; and she went down to the well and drew water. And I said to her, Give me a little to drink. And she speedily let down the pitcher from her shoulder, and said to me, Both drink thou, and I will draw water for thy camels. I drank, and she watered the camels. And I asked her, and said: Whose daughter art thou? And she answered: I am the daughter of Bathuel the son of Nachor. So I put ear-rings on her to adorn her face, and I put bracelets on her hands; and falling down, I adored the Lord, blessing the Lord of my master Abraham, who hath brought me the straight way to take the daughter of my master's brother for his son. Wherefore if you will do according to mercy and truth with my master, tell me; but if it please you otherwise, tell me that also, that I may go to the right hand or to the left." And Laban and Bathuel answered: "The word hath proceeded from the Lord; we cannot speak unto thee any other thing but His pleasure. Behold, Rebecca is before thee, take her, and go thy way; and let her be the wife of thy master's son, as the Lord has spoken." Which when Abraham's servant heard, falling down to the ground, he adored the Lord. And

bringing forth vessels of silver and gold, and garments, he gave them to Rebecca for a present; he offered gifts also to her brothers and to her mother. And a banquet was made, and they ate and drank together, and he lodged there. And in the morning the servant arose and said: "Let me depart, that I may go to my master." And her brother and mother answered: "Let the maid stay at least ten days with us, and afterwards she shall depart." "Stay me not," said he, "for the Lord hath prospered my way: send me away, that I may go to my master." And they said: "Let us call the maid, and ask her will." And they called her; and when she was come, they asked: "Wilt thou go with this man?" She said: "I will go." So they sent her away, and her nurse, and Abraham's servant and his company, wishing prosperity to their sister, and saying: "Thou art our sister; mayest thou increase to thousands and thousands, and may thy seed possess the gates of their enemies."

So Rebecca and her maids set out upon the camels and followed Abraham's servant, who with all speed returned to his master. At the same time, Isaac was walking along the way of the well called of the "Living and Seeing," for he dwelt in the south country; and he was gone forth to meditate in the fields, the day being far spent; and when he had lifted up his eyes, he saw the camels coming afar off. Rebecca, also, when she saw Isaac, lighted off the camel, and said to the servant: "Who is that man who cometh towards us along the field?" And he said to her: "That man is my master." She quickly took her

veil and covered herself. The servant told Isaac all that he had done; and Isaac brought her into the



tent of Sara, his mother, and she became his wife; and he loved her so much, that he was comforted

TYPES OF THE CHURCH.

THE MYSTICAL UNION OF JESUS CHRIST WITH HIS BRIDE THE CHURCH.



THE MARRIAGE OF ISAAC AND REBECCA.

And thy seed shall be as it were the dust of the earth: and thou shalt be enlarged to the west, and to the east, to the north, and to the south; and in thee and in thy seed shall all the tribes of the earth be blessed.—*Gen. xxviii. 14.*

TYPES OF THE CHURCH.



See page 71.

JACOB ANOINTS THE STONE AT BETHEL.

Daniel's Prophecy.—Thou sawest thus, until a stone was cut out of the mountain without hands; and it struck the statue upon its feet, which were made of iron and of clay, and it broke them; and the stone which struck the statue became a great mountain, and filled the whole earth.—*Dan.* ii. 35.

for the sorrow which was occasioned by his mother's death. (B.C. 2052.)

§ 12. *The Death of Abraham (B.C. 2007), and the Birth of Esau and Jacob.*

And the days of Abraham's life were a hundred and seventy-five years. And decaying, he died in a good old age; and having lived a long time and being full of days, he was gathered to his people. And Isaac and Ismael, his sons, buried him with Sara his wife in the double cave which is over against Mambre, and which he bought of the children of Heth. And after his death, God blessed Isaac his son, who dwelt by the well of the "Living and the Seeing."

Isaac was threescore years old when his twin sons, Esau and Jacob, were born. Esau grew up, and became a skilful hunter; but Jacob was a plain man and dwelt in tents. Isaac loved Esau, because he ate of his venison; but Rebecca loved Jacob.

§ 13. *Esau profanely sells his first Birthright.*

Jacob one day was boiling pottage, when Esau came in out of the field fainting from his hunting, and said to his brother: "Give me of this red pottage, for I am exceeding faint;" for which reason he was afterwards called Edom (red). And Jacob said to him: "Sell me thy birthright." And he said: "Lo, I die; what will the birthright avail me?" Jacob said: "Swear, therefore, to me." Esau swore to him, and

sold his first birthright. And taking the bread and the pottage of lentils, he ate and drank, and went his



ESAU SELLS HIS BIRTHRIGHT.

way, making little account of having sold his first birthright.

§ 14. *Jacob obtains the Blessing of Isaac in the place of Esau.*
(B.C. 1945.)

St. Paul calls particular attention to the example of Esau, as above related : (Heb. xii. 16) "Lest there

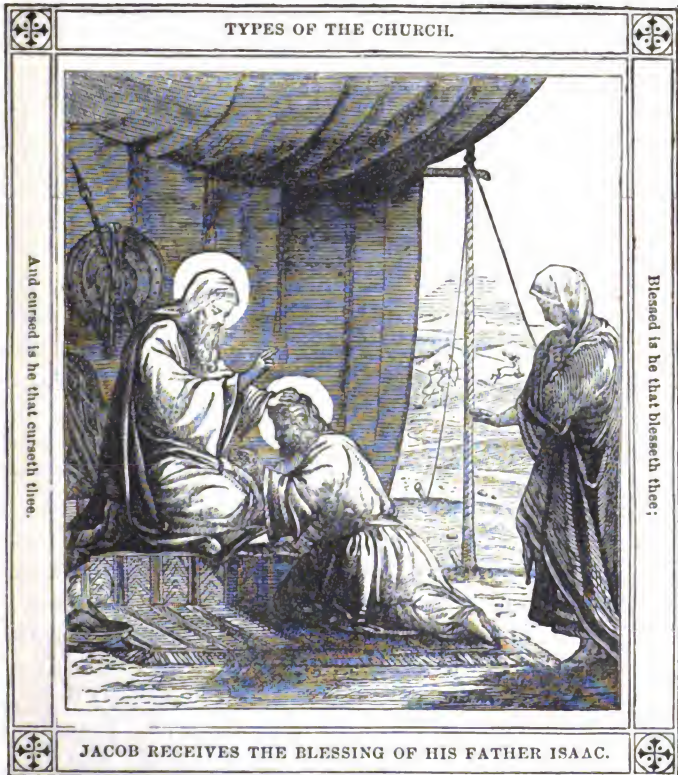
be any profane person, as Esau, who for one mess sold his first birthright: for know ye that afterwards, when he desired to inherit the benediction, he was rejected, and found no place of repentance, though he sought it with tears." Esau was now to lose for ever the blessing of which he had made so little account.

Isaac was old, and his eyes were dim that he could not see; and he called Esau his elder son, and said to him: "My son." And he answered: "Here I am." And his father said to him: "Thou seest that I am old, and know not the day of my death; take thy arms, thy quiver and bow, and go abroad; and when thou hast taken something by hunting, make me savoury meat thereof, as thou knowest I like, and bring it to me, that I may eat, and that my soul may bless thee before I die."

When Rebecca had heard this, and Esau was now gone into the field to fulfil his father's commandments, she said to her son Jacob: "I heard thy father talking with Esau thy brother, and saying to him: Bring me of thy hunting, and make me savoury meats, that I may eat, and bless thee in the sight of the Lord before I die. Now, therefore, my son, follow my counsel, and go thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father such as he gladly eateth, that when thou hast brought them in to him, and he hath eaten, he may bless thee before he die." And Jacob answered her: "Thou knowest that Esau my brother is a hairy man, and I am smooth; if my father shall feel me and perceive, I fear lest he will think I would

have mocked him, and I shall bring upon me a curse instead of a blessing." His mother said to him: "Upon me be this curse, my son; only hear thou my voice, and go fetch me the things which I have said." He went, and brought them, and gave them to his mother; and she dressed the meats, such as she knew his father liked. And she put on him the best garments of Esau which she had at home with her, the little skins of the kids she put about his hands, and covered the bare of his neck; and she gave him the savoury meat and the bread which she had baked. Jacob went in with it, and said: "My father." And he answered: "I hear; who art thou, my son?" Jacob said: "I am Esau thy first-born. I have done as thou didst command me; arise, sit and eat of my venison, that thy soul may bless me." And Isaac said to his son: "How couldst thou find it so quickly, my son?" He answered: "It was the will of God that what I sought came quickly in my way." And Isaac said: "Come hither, that I may feel thee, my son, and prove whether thou be my son Esau or not." He came near to his father; and when he had felt him, Isaac said: "The voice indeed is the voice of Jacob, but the hands are the hands of Esau;" and he knew him not, because his hairy hands made him like to the elder. Then, blessing him, he said: "Art thou my son Esau?" He answered: "I am." Then he said: "Bring me the meats of thy hunting, my son, that my soul may bless thee." And when they were brought and he had eaten, he offered him wine also, which when he had drunk, he said: "Come near me, and give me a kiss, my son." He came near and

kissed him ; and immediately as he smelled the fragrant smell of his garments, blessing him, he said :



“Behold, the smell of my son is as the smell of a plentiful field which the Lord hath blessed. God give thee

of the dew of heaven, and of the fatness of the earth, abundance of corn and wine; and let people serve thee, and tribes worship thee; be thou lord over thy brethren, and let thy mother's children bow down before thee; cursed be he that curseth thee, and let him that blesseth thee be filled with blessings."

Isaac had scarce ended these words, when, Jacob being now gone out, Esau came, and brought in to his father the meats which he had taken in hunting, saying: "Arise, my father, and eat of thy son's venison, that thy soul may bless me." And Isaac said to him: "Why, who art thou?" He answered: "I am thy firstborn son Esau." Isaac was struck with fear, and astonished exceedingly; and wondering beyond what can be believed, said: "Who is he, then, that even now brought me venison that he had taken, and I ate of all before thou camest? and I have blessed him, and he shall be blessed." Esau, having heard his father's words, uttered an exceeding piercing cry, and trembling, said: "Bless me also, my father." And he said: "Thy brother came deceitfully, and hath obtained thy blessing." Esau said: "Rightly his name is called Jacob (*i. e.* supplanter); for he hath supplanted me this second time; my first birthright he took away before, and now the second time he hath stolen away my blessing." And again he said to his father: "Hast thou not reserved to me also a blessing?" Isaac answered: "I have appointed him thy lord, and have made all his brethren his servants. I have established him with corn and wine; what shall I do more for thee, my son?" And Esau said to him: "Hast thou

only one blessing, father? I beseech thee, bless me also." And when he wept with a loud voice, Isaac, being moved, said to him: "In the fat of the earth and in the dew of heaven from above shall thy blessing be. Thou shalt live by the sword, and shalt serve thy brother, and the time shall come when thou shalt shake off his yoke from thy neck." Esau, therefore, always hated Jacob for the blessing wherewith his father had blessed him; and he said in his heart: "The days will come for the mourning for my father, and I will kill my brother Jacob."

These things were told to Rebecca, and she sent and called Jacob her son, and said to him: "Behold, Esau thy brother threateneth to kill thee. Now, therefore, my son, hear my voice; arise and flee to Laban my brother to Haran; and thou shalt dwell with him a few days, until the wrath of thy brother be assuaged, and he forget the things thou hast done unto him; afterwards I will send and bring thee in hither: why should I be deprived of both my sons in one day?"

§ 15. *Jacob goes from his Father's House into Mesopotamia (B.C. 194?).
His Dream.*

Rebecca, wishing to spare Isaac the grief of being made acquainted with the murderous designs of Esau, went to him, and said: "I am weary of my life, because of the daughters of Heth; if Jacob take a wife of such as these which are the people of the land, I choose rather not to live." Isaac therefore called Jacob, and blessed him, and charged him, saying: "Take

not a wife of the daughters of Canaan; but go thou and take a journey to Mesopotamia, to the house of Bathuel, thy mother's father, and take thee a wife thence of the daughters of Laban thy uncle; and God Almighty bless thee, and make thee to increase, and multiply thee, that thou mayest be a multitude of people; and give thee the blessings of Abraham, and to thy seed after thee, that thou mayest possess the land of thy sojourning, which he promised to thy grandfather."

Jacob now departed from Bersabee, and went on his way to Haran; and when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting them under his head, slept in the same place. And he saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven; the angels also of God ascending and descending by it; and the Lord, leaning upon the ladder, saying to him: "I am the Lord God of Abraham thy father, and the God of Isaac. The land wherein thou sleepest I will give to thy seed; and thy seed shall be as the dust of the earth. Thou shalt spread abroad to the west and to the east, to the north and to the south; and in THEE and THY SEED shall all the nations of the earth be blessed. And I will be thy keeper whithersoever thou goest, and will bring thee back into this land; neither will I leave thee till I shall have accomplished all that I have said."

And when Jacob awoke out of his sleep, he said: "Indeed the Lord is in this place, and I knew it not." And trembling, again he said: "How terrible is this

place! this is none other than the house of God, and the gate of heaven." And Jacob, arising in the morn-



ing, took the stone which he had laid under his head, and pouring oil upon the top of it, he called the name

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of the place Bethel. And he made a vow, saying : " If God will be with me, and will keep me in the way by which I walk, and will give me bread to eat and raiment to put on, and if I return prosperously to my father's house, the Lord shall be my God; and this stone which I have set up for a memorial shall be called the house of God; and of all things that the Lord shall give me I will offer tithes."

§ 16. *Jacob in the House of Laban.*

Then Jacob went on his journey, and came into the east country; and he saw a well in a field, and three flocks of sheep lying by it; for the flocks were watered out of it; and the mouth thereof was closed with a great stone. And the custom was, when all the sheep were gathered together, to roll away the stone; and after the sheep were watered, to put it on the mouth of the well again. And he said to the shepherds: " Brethren, whence are you?" They answered: " Of Haran." And he asked them, saying: " Know you Laban, the son of Nachor?" They said: " We know him." He said: " Is he in health?" " He is in health," said they; " and behold, Rachel his daughter is coming with his flock." And Jacob said: " There is yet much of the day remaining, neither is it time to bring the flocks into the fold. Give the sheep to drink, and lead them back to feed." They answered: " We cannot till all the flocks be gathered together; for then we remove the stone from the well's mouth that we may water the flocks." As they were speaking, Rachel

came with her father's flock, of which she had the care. And when Jacob saw her, and knew her to be his cousin, and that the sheep were those of Laban his



JACOB MEETS RACHEL AT THE WELL.

uncle, he removed the stone wherewith the well was closed. And having watered the flock, he kissed her, and lifting up his voice, wept, and told her that he was

the son of Rebecca, her father's sister. Rachel ran in haste to tell her father, who, when he heard that Jacob his sister's son was come, ran forth to meet him; and embracing him, and heartily kissing him, he brought him into his house. And when he heard the cause of his journey, he said: "Thou art my bone and my flesh."

Jacob was now established in the house of Laban, and kept his flocks; and after a month was expired, Laban said to him: "Because thou art my brother, shalt thou serve me without wages? Tell me what wages thou wilt have." Jacob, who already loved his cousin Rachel, replied: "I will serve thee seven years for Rachel thy youngest daughter." Laban consented. So Jacob served seven years for Rachel; and they seemed but a few days, for the greatness of his love.

§ 17. *Jacob leaves Laban, and returns to the Land of Canaan*
(B.C. 1925). *He is pursued by Laban.*

Years passed on; and God had prospered Jacob, and had given him sons and daughters, and had increased his flocks and possessions, so that Laban's sons began to grow jealous, saying: "Jacob hath taken away all that was our father's, and, behold, he is enriched with his substance, and is become great." Jacob perceiving this, and that his father-in-law, Laban, was also set against him, and especially hearing the Lord saying to him: "Return into the land of thy fathers and to thy kindred, and I will be with thee," he

sent and called Rachel and Lia into the field where he fed the flocks, and he laid before them the altered state of their father's mind, and how God had promised at Bethel to be with him and to protect him, and that now



JACOB RETURNS TO THE LAND OF CANAAN.

He said to him : " Arise, and go out of this land, and return to thy native country." Rachel and Lia answered : " Hath not our father counted us as strangers,

and sold us and eaten up the price? but God hath taken our father's riches, and delivered them to us and to our children; wherefore do all that God hath commanded thee." Then Jacob arose, and having set his children and wives upon camels, went his way. And he took all his substance and flocks, and whatsoever he had gained in Mesopotamia, and went forward to Isaac his father to the land of Canaan. At this time Laban was gone to shear his sheep, and Rachel took away her father's idols.

On the third day it was told to Laban that Jacob was fled. And he took his people with him, and pursued hotly after him seven days, and overtook him in the mount of Galaad. And he saw in a dream God saying to him, Take heed thou speak not any thing harshly against Jacob. In the morning Laban came, and said to Jacob: "Why hast thou done thus, to carry away without my knowledge my daughters, as captives taken with the sword? Why wouldst thou run away privately and not acquaint me, that I might have brought thee on thy way with joy and with songs, with the timbrel and the harp? Thou hast not suffered me to kiss my sons and my daughters; thou hast done foolishly. And now, indeed, it is in my power to requite thee evil; but the God of your father said to me yesterday, Take heed that thou speak not any thing harshly against Jacob. Suppose that thou didst desire to go to thy friends, and hadst a longing for thy father's house, why hast thou stolen away my gods?" Jacob answered: "With whomsoever thou

shalt find thy gods, let him be slain before our brethren. Search; and if thou find any of thy things with me, take them away." Now when he had said this, he knew not that Rachel had stolen the idols. So Laban went into the tent of Jacob, and Lia, and both the handmaids, and found them not. And when he was entered into Rachel's tent, she in haste hid the idols under the camel's furniture and sat upon them; and when he had searched all the tents and found nothing, she said: "Let not my lord be angry that I cannot rise up before thee." So his careful search was in vain. Jacob, being angry, said to Laban: "For what fault of mine, and for what offence on my part, hast thou so hotly pursued after me, and searched all my household stuff? What hast thou found of all the substance of thy house? lay it here before my brethren and thy brethren, and let them judge between me and thee. Have I therefore been with thee twenty years, and kept thy flocks? Of that which was torn by beasts I made good all the damage; and whatsoever was lost by theft, thou didst exact it of me. By day I was consumed with heat, and by night with frost, and sleep departed from my eyes; and in this manner I served thee for twenty years, and thou hast changed my wages ten times. Unless the God of my father Abraham, and the fear of Isaac had stood by me, peradventure now thou hadst sent me away naked; but God beheld my affliction, and rebuked thee yesterday." Laban answered him: "The daughters are mine, and the children, and the flocks, and all that thou seest are in my

power. What can I do to my children and grandchildren? Come, let us enter into a league, that it may be for a testimony between me and thee." So Jacob and Laban made a league together; and Jacob swore by the fear of his father Isaac to observe it. And Jacob called the name of the place Galaad. In the night following, Laban kissed his sons and daughters, and blessed them, and returned to his place.

§ 13. *Jacob's Meeting with Esau.*

Jacob now feared the meeting between himself and his brother Esau, and he sent messengers before him to Esau his brother, to the land of Seir, to the country of Edom. And he commanded them, saying, "Thus shall ye speak to my lord Esau: Thus saith thy brother Jacob. I have sojourned with Laban, and have been with him to this day. I have oxen and asses, sheep, and men-servants and maid-servants; and now I send a message to my lord, that I may find favour in thy sight." And the messenger returned to Jacob, saying: "We came to thy brother Esau, and behold he cometh with speed to meet thee with four hundred men."

Then Jacob was greatly afraid, and in his fear divided the people that were with him and the flocks into two companies, saying: "If Esau come to one company and destroy it, the other that is left shall escape." And Jacob said: "O God of my father Abraham, and God of my father Isaac; O Lord, who saidst unto me, Return unto thy land, and to the place of thy birth, and

I will do well for thee ;—I am not worthy of the least of all Thy mercies, and of Thy truth, which Thou hast fulfilled to Thy servant. With my staff I passed over this Jordan, and now I return with two companies. Deliver me from the hand of my brother Esau, for I am greatly afraid of him ; lest, perhaps, he come and kill the mother with the children. Thou didst say that Thou wouldst do well by me, and multiply my seed like the sand of the sea, which cannot be numbered for multitude.”

Jacob arose the following morning, and divided all his cattle into droves ; and commanded the servants who drove them, in case they fell in with Esau, to say that they were being sent forward as a present from Jacob to my lord Esau, and that Jacob was coming after them. For he said : “ I will appease him with presents that go before, and after that I will see him ; perhaps he will be gracious unto me.” So the presents went on before, but he himself remained in the tents.

And Jacob lifting up his eyes, saw Esau coming, and with him four hundred men. And he divided his children into different companies, putting Rachel and Joseph last, and went forward, and bowed down with his face to the ground seven times, until his brother came near. Then Esau ran to meet his brother, and embraced him, and clasping him fast about the neck, and kissing him, wept. And lifting up his eyes, he saw the women and their children, and said : “ What mean these ? do they belong to thee ? ” He answered : “ They are the children which God hath given to me,

thy servant." Then the handmaids and their children came near and bowed themselves; Lia also and her children came and bowed down; and last of all Rachel and



MEETING OF JACOB AND ESAU.

Joseph. And Esau said: "What are the droves that I met?" He answered: "That I might find favour before my lord." But he said: "I have plenty, my

brother; keep what is thine for thyself." And Jacob said: "Do not so, I beseech thee; but if I have found favour in thine eyes, receive a little present at my hands; for I have seen thy face as if I should have seen the countenance of God. Be gracious to me, and take the blessing which I have brought thee, which God hath given me, who giveth all things." He took it at last, at his brother's earnest pressing, and said: "Let us go on together, and I will accompany thee on thy journey." And Jacob said: "My lord, thou knowest that I have with me tender children, and sheep and kine with young, which if I should cause to be overdriven, in one day all the flocks will die. May it please my lord to go on before his servant, and I will follow softly after him, as I shall see my children able, till I come to my lord in Seir." And Esau answered: "I beseech thee let some of the people, at least, who are with me stay to accompany thee in the way." And he said: "There is no necessity; I want nothing else but only to find favour, my lord, in thy sight." So Esau returned that day the way that he came to Seir. And Jacob came to Succoth, and from thence he passed over to Salem, a city of the Sichimites, and dwelt near the town; and he bought part of the field where he pitched his tents, of Hemor, the father of Sichein, for a hundred lambs; and raising an altar there, he invoked upon it the most mighty God of Israel.

§ 19. *Jacob destroys all the Idols brought from Mesopotamia. Death of Rachel, and of Isaac his father.*

Jacob had been some time in the land of Canaan, and his sons had greatly disturbed the peace of their father, by taking a cruel vengeance upon Sichem and



JACOB BURIES THE IDOLS BROUGHT AWAY FROM MESOPOTAMIA.

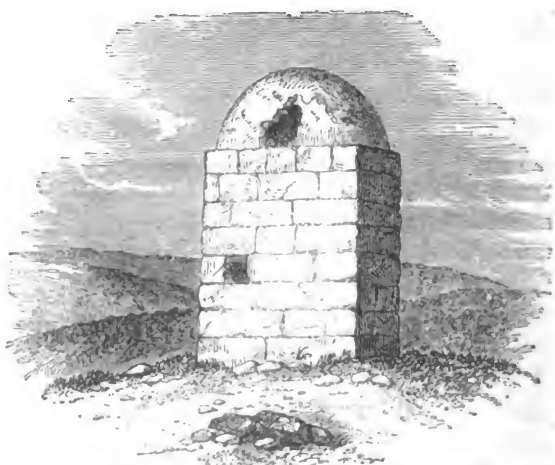
all the inhabitants of the town, for an insult offered to Dinah their sister, when God appeared to Jacob, and said : " Arise, and go up to Bethel, and dwell there,

and make there an altar to God, who appeared to thee when thou didst flee from Esau thy brother."

And Jacob having called together all his household, said: "Cast away the strange gods that are among you, be cleansed, and change your garments. Arise, and let us go up to Bethel, that we may build there an altar to God, who heard me in the day of my affliction, and accompanied me in my journey." So they gave him all the strange gods, and the ear-rings which were in their ears, and he destroyed them, and buried them under the turpentine-tree which is behind the city of Sichem. And when they were departed, the terror of God fell upon all the cities round about, that they durst not pursue after them as they went away. And Jacob came to Bethel, and all the people with him; and there he built an altar to the Lord, and called the name of the place Bethel (the house of God); for there God appeared to him when he fled from his brother. And God appeared again to Jacob, and blessed him, saying: "Thou shalt not be called any more Jacob, but Israel shall be thy name. I am God Almighty; increase and be multiplied. Nations and people shall be born from thee, and kings shall be thy children. And the land which I gave to Abraham, I will give to thee and to thy seed after thee."

Jacob departed from Bethel, and journeyed towards Ephrata. And on the journey, Benjamin, his youngest son, was born; and Rachel, his mother, died in childbirth. Jacob buried her by the wayside, and erected a pillar over her burial-place, which is the pillar of Rachel's monument to this day.

Jacob went on his way, and came to his father Isaac, who was still alive in Hebron, near Mambre, where Abraham had sojourned. Isaac was now a hundred and eighty years old; and being worn out with age, he died, and was gathered to his people, being old and full of days; and his sons, Esau and Jacob, buried him. (B.C. 1962.)



ARAB MONUMENT STANDING OVER THE TOMB OF RACHEL, NEAR BETHLEHEM.

THE HISTORY OF JOSEPH.

§ 20. *Joseph tells his Dreams to his Brethren.* (B.C. 1915.)

Jacob was now again living in the land of Canaan, in which his father Isaac had lived; and he had twelve sons, among whom Joseph was his father's favourite. Joseph was just sixteen years old, and was engaged with the rest of his brothers in looking after his father's flocks. He was one day witness of some extremely bad and wicked conduct on the part of his brethren, at which he was deeply grieved; and on his return home he told all that he had seen to his father. His father had made for him a coat of divers colours; and his brethren, seeing that his father loved him more than all his other sons, began from this time to hate him, and could never speak a peaceable word to him.

About this time Joseph had a remarkable dream, which he told to his brothers, and which caused them to hate him still more. "Hear my dream," said he to them, "which I have dreamed. I thought we were binding sheaves in the field; and my sheaf arose, as it were, and stood; and your sheaves standing about bowed down before my sheaf." His brethren answered: "Shalt thou be our king, or shall we be subject to thy dominion?" And they hated him still more on account of his dream.

Soon after this Joseph dreamed another dream,

which he told in the same way to his brethren. "I saw in a dream, as it were, the sun and the moon and



JOSEPH TELLS HIS DREAMS TO HIS BRETHREN.

eleven stars worshipping me." When his father heard the dream, he rebuked Joseph, and said: "What meaneth this dream that thou hast dreamed? shall I and thy mother and thy brethren come to bow down to thee?" The hatred and envy of his brethren had now reached its height; his father, however, consi-

dered over within himself all that had come to pass, for he had himself in his lifetime had dreams which had come true; and Jacob began to think that Almighty God might have something great in store for his son Joseph.

§ 21. *Joseph cast into the Well.*

Joseph's brethren had now gone to feed their flocks to some distance from the place where Jacob had fixed his tents, when Jacob called Joseph, and said to him: "Thy brethren are feeding the flocks in Sichem; go and see if all things be well with thy brethren and the cattle, and bring me word again what is doing." Joseph at once set out for Sichem, a distance of about twenty-five miles; not finding his brethren there, he followed them further into the mountains, in the direction of Dothain. As his brethren recognised him in the distance, the thought came into their minds that this was an opportunity for them to kill him, and to get him out of the way; and they said one to another: "Behold, here comes this dreamer of dreams; come, let us kill him, and throw him into some old well, and we will say, Some beast of prey must have devoured him; and then we shall see what good will come of all his dreams." His brother Ruben hearing this, did his best to save his life, and said: "Shed no blood; but throw him into this pit, and keep your hands harmless." This he said with the intention of saving him from immediate death, and of afterwards restoring him safe to his father.

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As soon as Joseph came up to his brethren, they seized him, tore his coat of many colours off his back, and threw him down into an old well, in which there was



JOSEPH IS CAST INTO THE WELL.

no water. They then sat down to eat; but Ruben left their company to plan how to save his brother.

§ 22. *Joseph, at sixteen years of age, is sold by his Brethren.*

As Joseph's brethren were seated at their meal, they saw a company of Ismaelites on their way, coming from Galaad with their camels, carrying spices and balm and myrrh into Egypt. And Juda said to



JOSEPH IS SOLD BY HIS BRETHREN TO THE ISMAELITES.

his brethren: "What good will it do us to kill our brother, and conceal his blood? It is better that he should be sold to the Ismaelites, and that our hands

be not defiled; for he is our brother and our flesh." To this they all agreed; and as the Madianite merchants passed by, they drew Joseph up from the bottom of the well or dry cistern, and sold him to the Ismaelites for twenty pieces of silver. Joseph was now taken off by these merchants down to Egypt, to be sold as a slave.

Ruben, who had taken no part in the business, came to the well after Joseph had been sold and carried off; and not finding his brother there, he tore his garments for grief. The rest of Joseph's brethren took a goat from the flocks and killed it, and dipping Joseph's coat in it, they sent it by a messenger to Jacob, bidding him say, that it was what they had found, and that they wished him to see whether it was his son Joseph's coat or not. Jacob knew the coat again in a moment, and cried out: "It is my son's coat; an evil beast has eaten him up; a beast has devoured Joseph." And tearing his garments, he put on sackcloth, and passed many days in deep mourning, refusing all comfort from his children, who gathered round him to console him, and saying: "I will go down into the grave to my son mourning."

§ 23. *Joseph in Putiphar's House.*

Joseph was brought in safety into Egypt by the Ismaelites who had bought him of his brethren, and was sold by them to Putiphar, an Egyptian of rank in the court of Pharaoh king of Egypt, and a chief captain in his army. God, however, was with Joseph in

his new duties as a servant in Putiphar's house, and made all that he did to prosper. His master soon saw that God was with him, and he intrusted the care



JOSEPH IS SOLD BY THE ISMAELITES TO PUTIPHAR, THE OFFICER OF PHARAO.

of his household entirely to Joseph; so that he knew nothing more of his property than what he saw each day set out on the table before him.

Joseph was a youth of remarkable beauty of appearance, and Putiphar's wife began to form an unlawful affection for him, and to seek an opportunity to persuade him to commit a very wicked sin. Joseph was often tempted by her to commit this sin, but refused to consent, saying: "Behold, my master hath delivered all things to me, and knoweth not what he hath in his own house, and has kept nothing back from me except thee, because thou art his wife; how, then, can I do this wicked thing, and sin against God?" But as she continued to importune him day by day, and Joseph still persisted in his refusal, it happened on a certain day that Joseph was engaged in his duties as steward of the house, and she, finding him alone, seized hold of his cloak, and repeated her wicked proposal. Joseph, leaving his cloak in her hand, fled out of the room, and left her by herself.

As she saw the cloak thus left in her hands, and her wicked proposal treated with silent contempt, full of the bitterest rage and disappointment, she raised a cry that brought all the servants of the house around her, and showing them the cloak that remained in her hands, she said: "See what sort of a Hebrew man my husband has brought into the house; he came in to offer me violence, and when I cried out as loud as I could, he was afraid, and left the garment that I had seized hold of in my hand, and has escaped." When Putiphar returned the same evening, she showed him Joseph's cloak, and repeating her false and shameful story, her husband believed her, and became very angry. He immediately cast Joseph into the prison

of the captain of the soldiers, where he remained shut up with the rest of the king's prisoners.

§ 24. *Joseph in the Prison of the Captain of the Soldiers.*

Joseph was now in prison with the other Egyptian criminals; but God, who never forsakes the innocent, was with him in the prison equally as before in Putiphar's house, and caused him to find such favour with the chief keeper of the prison, that he committed all the prisoners to his care; and nothing was done in the prison without the knowledge of Joseph. In a word, the master of the prison left every thing to Joseph, and did not trouble himself further either about it or the prisoners, so complete was the confidence which he had in Joseph.

About this time it happened that two persons of the household of King Pharaoh, the chief butler and the chief baker, offended their master, and were put into the same prison where Joseph was kept a prisoner. The keeper of the prison gave them into the care of Joseph, who waited upon them. They had been some time in the prison under his care, when one morning, as he came to visit them, he found them looking more sad and melancholy than usual. He asked them what was the cause of their appearing to be so sorrowful. They both replied,—that each had dreamed a dream, and they had no one to interpret it. Joseph answered: "To interpret dreams belongs to God; let me hear what it is that you have dreamed."

The chief butler began to tell his dream : “ I saw before me a vine, on which were three branches, that little by little sent out buds ; and after blossoms had



JOSEPH INTERPRETS THE DREAMS OF THE CHIEF BUTLER AND BAKER.

come, it brought forth ripe grapes. And the cup of Pharaoh was in my hand ; and I took the grapes, and pressed them into the cup which I held, and I

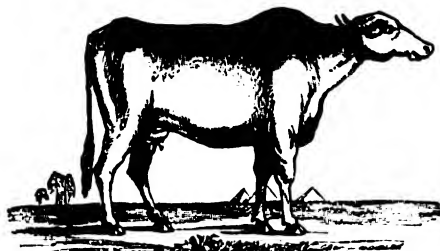
gave the cup to Pharaoh." Joseph answered: "This is the interpretation of the dream. The three branches are three days; after which Pharaoh will remember thy services, and will restore thee to thy former place; and thou shalt present him the cup according to thy office as before. Only remember me when it shall be well with thee, and do me this kindness, to put Pharaoh in mind to take me out of this prison; for I was stolen away out of the land of the Hebrews, and here, without any fault of mine, am cast into the dungeon."

The chief baker, seeing that Joseph had wisely interpreted the dream, said: "My dream was this: I dreamed that I had three baskets of meal upon my head, and that in one basket which was uppermost I carried all manner of baked meats, and that the birds eat out of it." Joseph answered: "This is the interpretation of the dream. The three baskets are three days; after which Pharaoh shall take thy head from thee, and hang thee on a tree, and the birds shall eat thy flesh."

Three days after this fell the birth-day of Pharaoh, and he made a great feast for his servants, and at the banquet he remembered the chief butler and the chief baker. He restored the one to his place to present the cup to him, but the other he hanged up upon a gibbet, according to Joseph's interpretation of the dreams. The chief butler, however, when he was restored, did not remember Joseph, who had interpreted his dream.

§ 25. *Pharao's Dream, and Joseph's delivery from Prison.*

Joseph remained shut up in the prison for two years after this, until it happened that Pharao had a dream. Pharao dreamed that he stood by the river, out of which came up seven kine, very beautiful and fat, and they fed in the ground near the river that had



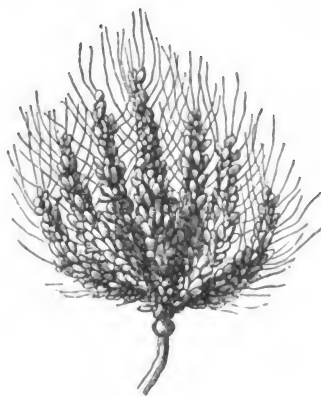
EGYPTIAN COW.

been overflowed. Other seven kine also came out of the river, ill-favoured and lean-fleshed, and they fed on the green places on the bank of the river it-

self; and the seven lean kine came and

eat up the seven well-favoured and fat kine. And

Pharao awoke. He fell asleep again, and dreamed that he saw seven ears of corn come up upon one stalk, full and fair; then seven other ears sprung up, thin and withered, and devoured the seven fine and full ears. And Pharao awoke from his sleep. And in the morning, being struck with fear, he sent for all the wise men and interpreters of



HEAD OF EGYPTIAN WHEAT.

dreams in his kingdom to interpret to him the meaning of the dream ; but none of them were able to interpret it. At length the chief butler, remembering Joseph in the prison, said, in the presence of all who were assembled : " I confess my sin ; when my lord the king was angry with his servants, and commanded me and the chief baker to be cast into the prison of the captain of the soldiers, in the same night we both dreamed a dream. In the prison at the time there was a young man, a Hebrew, a servant of the captain of the soldiers, to whom we told our dreams, which he interpreted to us ; for I was restored to my office, and the chief baker was hanged upon a gibbet." Forthwith Pharaoh commanded Joseph to be taken out of the prison ; and he was shaved and dressed, and brought into their presence. Pharaoh then spoke to him, and said : " I have dreamed dreams, and there is no one in my kingdom that can interpret them for me. I have heard that thou canst interpret dreams wisely." Joseph replied : " I cannot interpret dreams ; but God shall give Pharaoh the answer he desires." The king then told Joseph his two dreams—of the seven fat and lean kine, and the seven full and withered ears of corn. Joseph then spoke, and said : " The king's dreams are one ; God hath shown to Pharaoh what He is about to do. The seven fat kine and the seven full ears are seven years of plenty ; and the seven lean and thin kine that came up after them, and the seven thin ears that were blasted with the east wind, are seven years of famine, which are to come. They shall be fulfilled in this order ; there shall be seven years exceedingly

fruitful in the land of Egypt, which shall be followed by seven years of scarcity, such that they shall consume all that was over and above of the seven years of



JOSEPH INTERPRETS PHARAO'S DREAM.

plenty. And that the king saw two dreams of the like meaning, this signifies that the word of God shall be speedily fulfilled. Now, therefore, let the king look out for some wise and discreet man, and make him ruler over the land of Egypt, that he may appoint

overseers, and gather up into storehouses the abundance of the years of plenty, that the people of the land be not consumed with famine during the seven years of scarcity."

This counsel pleased Pharaoh and all his servants. And he rose and said to his servants: "Can we find such another man filled with the spirit of God?" And when none replied, turning to Joseph, he said: "Seeing God hath showed thee all thou hast said, can I find one wiser and like to thee? Thou shalt be over my house, and thy word all the people shall obey; only in the throne will I be before thee." And he took his own ring from his hand, put upon him a robe of silk, and a chain of gold round his neck, and caused him to mount up into the second royal chariot, and ordered the crier to go before him, proclaiming to all the people that they should bow the knee, and know that Joseph was made governor over the whole land of Egypt.

§ 26. *Joseph is Steward over the Land of Egypt.*

The seven years of plenty were now come, as Joseph had foretold; and so great was the abundance of wheat, that it was like the sand on the sea-shore. Joseph lost no time in taking his measures to have the storehouses prepared, and the grain that was over and above safely laid up in them in every city, with proper overseers appointed to see that the corn was kept in safety. And a great abundance of grain by these means was laid up in every city.

The seven years of plenty passed away, and the

seven years of scarcity foretold by Joseph came in their place ; and the famine began to prevail in the whole world ; but there was bread in the land of Egypt.



JOSEPH GATHERS THE CORN OF EGYPT INTO GRANARIES.

And when the people were famished for want of food, they came to Pharaoh, and he said to them : " Go to Joseph, and do all that he shall say to you."

§ 27. *Jacob sends his Sons into Egypt to buy Food.*

In the land of Canaan also the scarcity began to be felt. And Jacob said to his sons, "Why are you so thoughtless? I have heard that there is corn in Egypt.



JACOB SENDS HIS SONS INTO EGYPT

Go down thither, and buy for us what we require, that we be not consumed with want." So ten of Joseph's brethren went down to buy corn in Egypt.

But Jacob kept Benjamin, the youngest son, at home; for he said: "Lest perhaps he take any harm on the journey."

They accomplished their journey into Egypt without accident; and as they found that Joseph was governor in the land, and that no corn could be sold to the people except by his direction, they were obliged to come and address themselves to him. When they were brought into his presence, they all bowed them-



JOSEPH'S BRETHREN BOW THEMSELVES BEFORE HIM.

selves before him : and Joseph knew his brethren again, and the dreams that he had dreamed when a boy came back into his mind. Not to betray to them that he knew who they were, he spoke roughly to them, and asked " Whence they came." They answered: " From the land of Canaan, to buy food, that we may live." Joseph answered: " Ye are spies ; you are come to see the weak parts of the land." They said: " It is not so, my lord ; but thy servants are come to buy food. We are all sons of one man ; we are peaceable men. Neither are thy servants bent upon any evil." Joseph replied: " It is not so ; but ye are come to spy out the unfenced parts of the land." They replied: " Thy servants are twelve brethren, the sons of one man in the land of Canaan ; the youngest is with our father, the other is not living." Joseph answered: " This is the very thing I said. Ye are spies : by this I will presently prove you ; for, by the life of the king, you shall not depart hence until your youngest brother is come. Send one of yourselves to fetch him ; and the rest of you shall stay in prison until what you have said be proved, whether it is true or false ; or else, by the life of Pharaoh, you are spies." And Joseph put them all in prison for three days.

§ 28. *Joseph's Brethren return Home.*

Joseph's intention was to bring his brethren to a sense of sorrow for the cruelty they had formerly shown to himself, and not to revenge himself. When the three days were over, he caused them all to be brought out
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of the prison, and said to them : " Do as I have said, and you shall live ; for I fear God. If you be peaceable men, let one of your brethren be bound in prison ; and go ye your ways, carry the corn that you have bought to your houses, and bring your youngest brother to me, that I may find your words to be true, and that you may not die." They did as Joseph directed. On their way they talked to one another, and said : " We deserve to suffer these things, because we have sinned against our brother, seeing the anguish of his soul when he besought us and we would not hear ; therefore is this affliction come upon us." Ruben reminded them : " Did not I say to you, do the boy no harm ? and ye would not hear me. Behold, his blood is required from us !"

They did not know that Joseph understood them, as he spoke to them by an interpreter. When Joseph heard them speak in this way to one another, he turned, and went away to hide his tears ; but presently, wishing to put the truth of their sorrow to the test, he mastered his feelings and returned into the audience-room, to give orders that Simeon should be bound in their presence, and that the corn they had come to buy should be supplied to them, each man's money being placed in the mouth of his sack. He ordered also that provisions for the journey should be given to them ; after which they set out on their return home.

On their way home, one of them opened his sack to give his beast provender, and was surprised to find his money in the mouth of the sack. When the rest saw it, they were equally astonished and troubled, and they

said one to another, "What is this that God hath done to us?"

And when they came to their father Jacob, they told him that the governor of Egypt had taken them for spies, had put them into prison for three days, and at last had kept their brother Simeon a prisoner, as surety for their promise that they would bring their youngest brother Benjamin with them when they next came to buy food in Egypt. Their father Jacob said: "You have made me to be without children; Joseph is not living, Simeon is kept in bonds, Benjamin you will take away; all these evils are fallen upon me. My son shall not go down with you; his brother is dead, and he is left alone; if any mischief befall him in the land to which you go, you will bring down my gray hairs with sorrow to the grave."

§ 29. *Benjamin's Journey into Egypt.*

In the meantime the famine began to be still heavier in the land of Canaan; and when they had eaten up all the corn they had brought out of Egypt, Jacob said to his sons: "Go again, and buy us a little food." Juda answered: "The man declared to us with an oath, saying, You shall not see my face, unless you bring your youngest brother with you. If, therefore, thou send him with us, we will set out together and buy necessities for thee. But if not, we will not go; for the man declared, saying, You shall not see my face without your youngest brother. Send the boy with me, and if I bring him not safe back, I will be

guilty of sin against thee for ever. If there had not been this delay, we should have been there and back again by this time."

Jacob replied: "If it must needs be so, do what you will. Take of the best fruits of the land in your vessels, and carry down presents to the man, a little balm and honey, incense, myrrh, dates, and almonds; and take with you double money, and carry back what you found in the sacks, lest perhaps it was done by mistake. And take also your brother, and go to the man; and God Almighty give you favour with the man, that he may send away your other brother and Benjamin; and as for me, I shall be left alone, without a child with me."

Joseph's brethren came safely down into Egypt, with Benjamin in their company. When Joseph heard that Benjamin was with them, he commanded his steward, saying: "Bring the men into the house, and kill and prepare a feast, for they shall eat with me at noon." The steward did as Joseph commanded, and bid them come into the house. Joseph's brethren began to be afraid, and said one to another: "It is because of the money which we carried back in our sacks the first time, that we are brought in. The man means to bring a false charge against us, and by violence to make slaves of us and our asses." They went up to the steward as he stood at the door of the house, and said: "Sir, we desire thee to hear us;" and they began to tell him of the money they had taken back the first time, and how they had brought it with them again, with fresh money besides, to buy

what they wanted. The steward answered, "Peace be with you; fear not." And he brought out Simeon to them. And having brought them into the house, he fetched water, and they washed their feet; and he gave provender to their asses. They then made ready their presents against Joseph's coming at noon, for they had heard that they were to dine with Joseph. When Joseph came into the house, they presented themselves before him; and holding their gifts in their hands, bowed down with their faces to the ground. Joseph courteously saluting them, again asked them, saying: "Is the old man, your father, in health, of whom you told me? is he still living?" And they answered: "Thy servant, our father, is in health; he is yet living." And bowing themselves, they made obeisance before him. Joseph now observed Benjamin, his brother by the same mother, and said: "Is this your younger brother, of whom you told me? And he said, God be gracious to thee, my son." And he made haste to leave the room, for his heart was moved towards his brother; and the tears gushed out; and going into his chamber, he wept there. Refraining himself, however, he washed his face, and returned, and said: "Set bread on the table." This was done, setting for Joseph apart by himself and for his brethren; and for the Egyptians also that ate with him apart by themselves, for the Egyptians considered it unlawful to eat with the Hebrews, who were shepherds. Joseph's brethren were surprised at finding that they were served each according to his age, the first-born according to his birthright, and so on to the

youngest, until it came to Benjamin's turn, who received a portion that exceeded those set before his brethren by five times. They wondered much at all they saw; but yet they feasted and made merry with Joseph.

§ 30. *Joseph's Silver Cup.*

Joseph had one more trial to make of his brethren, to see whether they felt any jealousy against Benjamin, on account of the distinction that had been shown to him at the feast, before he made himself known to them. When the feast was over, Joseph commanded his steward, saying: "Fill their sacks with corn, as much as they can hold, and put every man's money in the mouth of his sack, and in the mouth of the sack of the youngest put my silver cup and the price which he gave for the wheat." This was done; and when the morning came they were sent away with their asses. And after they had gone a little way out of the city, Joseph sent for the steward of his house, and said: "Arise, and pursue after the men, and when thou hast overtaken them, say to them, Why have you returned evil for good? The cup which you have stolen is that in which my lord drinketh, and in which he is wont to divine: you have done a very evil thing."

The steward did as he was commanded. And when he had overtaken them, he spoke to them what Joseph had told him to say. They replied: "Why doth our lord speak thus of his servants? The money that we found in the top of our sacks we brought back to thee from the land of Canaan; how, then, should it be that

we should steal out of thy lord's house gold or silver? With whomsoever of thy servants shall be found that which thou seekest, let him die; and we will be the



THE CUP IS FOUND IN BENJAMIN'S SACK.

bondmen of my lord." And he said to them: "Let it be according as you say: with whomsoever it shall be found, let him be my servant, and you shall be

blameless." Then they speedily took down their sacks to the ground, and every man opened his sack. The steward searched them through all in order, beginning with the first, and when he came last to Benjamin's sack, the cup was found in it. Then they rent their garments, and reloading their asses, returned into the town, and went before Joseph, with Juda at their head, and fell down at his feet.

Joseph said to them: "Why have ye done this evil? know ye not that such a man as I could divine this thing that ye have done?" Juda said to him: "What shall we answer to my lord? God has found out the iniquity of thy servants; behold, we are all bondsmen to my lord, both we and he with whom the cup was found." Joseph replied: "God forbid that I should do so; he that stole the cup, he shall be my bondsman, and go you away free back to your father."

Then Juda coming nearer to Joseph, said boldly: "I beseech thee, my lord, let thy servant speak a word in thine ears, and be not angry with thy servant, for after Pharaoh thou art the next. Thou didst ask thy servants the first time, Have you yet a father or a brother? And we answered my lord, We have a father, an old man, and a young boy who was born in his old age, whose brother by the mother is dead, and he alone is left of his mother, and his father loveth him tenderly. And thou saidst to thy servants, Bring him hither to me, and I will set my eyes upon him. We said to my lord, The boy cannot leave his father, for if he leave him he will die. And thou saidst to thy servants, Except your youngest brother come with you,

you shall see my face no more. Therefore, when we were gone up to thy servant our father, we told him all my lord had said. And our father said, Go up again, and buy us a little wheat. And we said to him, We cannot go; if our youngest brother go down with us, we will set out together; otherwise without him we should not see the man's face. Whereunto he answered, You know that my wife bore me two. One went out, and you told me a beast devoured him, and up to this day he cometh not back; if you take this one also, and any evil befalleth him by the way, you shall bring down my gray hairs with sorrow to the grave. Therefore, if I shall go to thy servant my father, and the boy be wanting, and he shall see that he is not with us, he will die, and thy servants shall bring down his gray hairs with sorrow to the grave. Let me be thy bondsman, seeing that I took him into my trust, promising my father, saying, If I bring him not again, I will be guilty of sin against my father for ever. Therefore I, thy servant, will stay instead of the boy in the service of my lord, and let the boy go up with his brethren; for I cannot return to my father without the boy, lest I witness the evil calamity that shall come upon my father."

§ 31. *Joseph makes himself known to his Brethren.*

Joseph could no longer refrain himself before those who stood by, and he commanded that all should go out, and no stranger be present at his making himself known to them. And he lifted up his voice, and wept

so loud, that the Egyptians, and all who were in the house of Pharaoh, heard. And he said to his brethren: "I am Joseph; is my father yet living?" His brethren could not answer him for fear. And he said mildly to them: "Come nearer to me." And when they were come nearer to him, he said: "I am Joseph, your brother, whom you sold into Egypt. Be not afraid; let it not seem to you a hard thing that you sold me into these countries; for God sent me before you into Egypt for your preservation. It is two years since the famine began to be upon the land, and five years more remain, in which there can be neither ploughing nor reaping; and God sent me before that you might be preserved, and might have food to live. Not by your counsel was I sent hither, but by the will of God, who hath made me, as it were, a father to Pharaoh, and lord of his house, and governor over the whole land of Egypt. Make haste and go ye up to my father, and say to him, Thus saith thy son Joseph, God hath made me lord of the whole land of Egypt; come down to me; linger not. And thou shalt dwell in the land of Gessen, and thou shalt be near me, thou and thy sons, and thy son's sons, thy sheep and thy herds, and all things that thou hast. And there I will feed thee; for there are yet five years of famine remaining; lest both thou perish, and thy house, and all that thou hast. Behold your eyes, and the eyes of my brother Benjamin, see that it is my mouth that speaketh to you. You shall tell my father of all my glory, and all things that you have seen in Egypt: make haste and bring him to me." And falling upon his brother

Benjamin's neck, he kissed him, and wept; and Benjamin, in like manner, wept upon his neck. And Joseph, in like manner, kissed all his brethren, and wept upon every one of them; after which they were emboldened to speak with him.

§ 32. *Jacob comes down into Egypt.* (B.C. 1982.)

The news spread, and it came to the ears of Pharaoh, that Joseph's brethren were come; and the king with all his household were rejoiced. And the king spoke to Joseph, that he should give orders to his brethren to load their beasts, and to go into the land of Canaan, saying: "Bring away from thence your father and kindred, and come to me, and I will give you all the good things of the land of Egypt, that you may eat the marrow of the land. Give orders also that they take waggons out of the land of Egypt for the carriage of their children and their wives, and say, Make haste and come with all speed, and leave nothing of your household stuff; for all the riches of the land of Egypt shall be yours." Jacob's sons did as they were bid. And Joseph gave them waggons, according to Pharaoh's commandment, and provisions for the way. He ordered also to be brought out for them two changes of robes; but to Benjamin he gave 300 pieces of silver, with five changes of robes of the best. And he sent to his father the same amount in money and in changes of raiment, adding, besides, asses to carry of all the rich things of Egypt, and wheat and bread for the journey. So Joseph sent away his brethren,

and at their departing he said to them: "Take care that ye be not angry and fall out by the way."

When they had arrived safe home, they came to their father, and told him: "Joseph, thy son, is living, and he is ruler in all the land of Egypt." When Jacob heard this, he awoke as it were out of a deep sleep, and did not believe them. They, on the other hand, repeated all that had come to pass; and when Jacob saw the waggons, and all that Joseph had sent, his spirit revived, and he said: "It is enough for me if Joseph, my son, be yet living. I will go and see him before I die."

And Jacob began his journey down into the land of Egypt. And as he came to a certain well called Bersabee (the well of the oath), he offered sacrifice to the God of his father Isaac. And he heard Him by a vision in the night calling him, saying: "Jacob, Jacob." And he answered Him: "Lo, here I am." And God said to him: "I am the most mighty God of thy father; fear not; go down into Egypt; for I will make a great nation of thee there. And I will go down with thee thither, and will bring thee back again from thence. Joseph, also, shall put his hands upon thine eyes." And Jacob rose up from the well Bersabee; and his sons took him up, with their children and wives, in the waggons which Pharaoh had sent to carry the old man; and he came into Egypt with all his children, viz. his first-born Ruben, Simeon, Levi, Juda, Issachar, Zabulon, children of Lia; Gad, Aser, the sons of Zelfa; Joseph and Benjamin, children of Rachel; Dan, Nephthali, children of Bala, with their

families, in all sixty-six souls, besides his sons' wives. And all the souls of the house of Jacob that entered Egypt were seventy in number. And Jacob sent Juda



JACOB AND HIS SONS GO DOWN INTO EGYPT. (B.C. 1862.)

before to Joseph to tell him that he would meet him in Gessen. And when he was come thither, Joseph made

ready his chariot, and went up to meet his father in the same place; and seeing him, he fell upon his neck, and embracing him, wept. And his father said to Joseph: "Now shall I die with joy; for I have seen thy



JACOB BOWS BEFORE HIS SON JOSEPH, THE GOVERNOR OF EGYPT.

face, and leave thee alive." And Joseph said to his brethren, and to all his father's house: "I will go up, and will tell Pharaoh; and will say to him: My brethren, and my father's house, that were in the land of

Canaan, are come to me. And the men are shepherds, and their occupation is to feed cattle; their flocks, and their herds, and all they have, they have brought with them. And when he shall call you before him, and shall say, What is your occupation? you shall answer, We, thy servants, are shepherds from our infancy until now, both we and our fathers. And this you shall say, that you may dwell in the land of Gessen, because the Egyptians have all shepherds in abomination."

Joseph brought word to the king of the arrival of his father in Egypt, and told him that they were in the land of Gessen. Joseph also presented to the king his five younger brethren. Pharaoh asked them of their occupation, and they replied as Joseph had told them, that they were shepherds; and that they had left the land of Canaan on account of the grass being so withered up that they could no longer feed their flocks, and begged of the king permission to dwell in the land of Gessen. Pharaoh gave them permission. And after this Joseph brought his father to the king, to present him to Pharaoh; and Jacob blessed Pharaoh. The king asked him: "How many are the days of the years of thy life?" Jacob answered: "The days of the years of my pilgrimage are a hundred and thirty years, few and evil; and they are not come up to the days of the pilgrimage of my fathers." Jacob again blessed the king, and went away, and lived in the land of Gessen, and multiplied exceedingly, receiving an allowance of food from Joseph during all the years of the famine.

§ 33. *Joseph buys the whole landed property of Egypt for the King.*

While Jacob and his family were living peaceably in the land of Gessen, the famine increased in the land of Egypt; and the people of the land, during the first year, brought all their money to Joseph to buy food from his granaries. The second year, when they had no more money left, they came to Joseph, saying: "Give us bread; why should we die in thy presence? yet we have no more money left." Joseph said: "Bring me your cattle, if ye have no more money, and I will give you food for them;" and during that year he maintained them with food in exchange for their cattle. The following year they came again, and said: "We will not hide from our lord, now that our money is spent, and our cattle also are gone; neither art thou ignorant that we have nothing now left but our bodies and our lands. Why, therefore, shall we die before thine eyes? We will be thine, both we and our lands; buy us to be the king's servants, and give us seed, lest for want of tillers the land be turned to a wilderness." So Joseph bought all the land of Egypt; every man selling his possessions, because of the greatness of the famine; and he brought it into Pharaoh's hands. Then Joseph said to the people: "Behold, as you see both you and your lands belong to Pharaoh, take seed and sow the fields, that you may have corn; the fifth part you shall give to the king, the other four you shall take for seed and for food for your families and children." And they answered: "Our life is in

thy hand, only let my lord look favourably upon us, and we will gladly serve the king." From that time unto this day, in the whole land of Egypt the fifth part is paid to the king; and it is become as a law, except the land of the priests, which was free from this agreement.*

§ 34. *Jacob prophesies the coming of the Messias. His Death.*
(B.C. 1875.)

The family of Jacob began to increase and multiply exceedingly in the land of Canaan. And Jacob had now been seventeen years in the land of Gessen, and began to feel that his death was approaching. He called Joseph to his bed-side, and said to him: "If I have found favour in thy sight, swear to me that thou wilt show me this kindness and truth, not to bury me in Egypt. But I will sleep with my fathers; and thou shalt take me away out of this land, and bury me in the burying-place of my ancestors." And Joseph an-

* The same has always continued to be the case with the land of Egypt; there has never been any right of property in land in that country up to the present day. The population which has cultivated the land has always been the slave of the government, and has paid to government-officers the portion of the year's produce, in pursuance of the agreement made originally between themselves and Joseph. At the present day, the Turkish Pasha is the owner of the soil, and orders what crops to be grown he thinks fit; the people who cultivate the ground being serfs, living in villages under a head or sheik, and bound to pay, in the fixed proportion of the crop, to the collector appointed by the Pasha.

swered: "I will do as thou hast commanded." When Joseph saw that his father's sickness increased, he made haste and brought to him his two sons, Ephraim and Manasses. And it was told the old man: "Behold thy son Joseph cometh to thee." And Jacob made an effort, and sat up in his bed. And when Joseph was come in to him, he said: "God Almighty appeared to me at Luza, which is in the land of Canaan; and He blessed me, and said, I will cause thee to increase and multiply; and I will make of thee a multitude of people; and I will give this land to thee, and to thy seed after thee, for an everlasting possession. So thy two sons who were born to thee in the land of Egypt before I came hither to thee, shall be mine. But the rest whom thou shalt have after them shall be thine, and shall be called by the name of their brethren in their possessions. For when I came out of Mesopotamia, Rachel died in the land of Canaan, in the very journey; and it was spring-time, and I was going to Ephrata; and I buried her near the way of Ephrata, which by another name is also called Bethlehem." And Jacob said to Joseph: "Behold, I thought to see thy face no more, and God hath showed me thy seed." And Jacob blessed the sons of Joseph, and said: "God, in whose sight my fathers Abraham and Isaac walked; God, that feedeth me from my youth until this day, the angel that delivereth me from all evils, bless the boys; and let my name be called upon them, and the names of my fathers Abraham and Isaac; and may they grow into a multitude upon the earth."



JACOB AT THE POINT OF DEATH PROPHESIES TO JUDAH THE COMING OF THE MESSIAH (B.C. 1875).

Joseph was displeased that his father put his right hand upon the head of Ephraim, the younger, and tried to lift it from Ephraim's head to the head of Manasses. But Jacob refused, saying: "I know, my son, I know; Manasses shall become a great people, but his younger brother shall be greater than he." And he blessed them again, saying: "In thee shall Israel be blessed; and it shall be a proverb, God do to thee as to Ephraim and Manasses;" and he set Ephraim before Manasses.

Jacob now sent for all his sons to come into his presence; and he blessed each in his turn, foretelling what was to happen to their descendants. To Juda he gave the special and peculiar promise of being the forefather of the Messias. "*The sceptre shall not be taken away from Juda, nor a ruler from before him, till HE come THAT IS TO BE SENT; and HE shall be the expectation of the nations.*"

Again he said to all his sons: "I am going to be gathered to my people; bury me with my fathers in the double cave which is in the field of Ephron the Hethite, over against Mambre in the land of Canaan, which Abraham bought, together with the field, of Ephron the Hethite, for a possession to bury in. There they buried him, and Sara his wife; there was Isaac buried, with Rebecca his wife; there doth Lia also lie buried." And when he had ended giving his last instructions to his sons, he gathered his feet into the bed, and expired. (B.C. 1875.)

§ 35. *The Mourning for Jacob ; his Burial ; and the Death of Joseph.*

When Joseph saw that his father was dead, he fell upon his face, weeping and kissing him ; and he commanded the physicians to embalm his father. And while they were fulfilling his commands, there passed forty days, for this was the time required for embalming ; and the people of Egypt mourned for him seventy days. And when the time of the mourning was expired, Joseph spoke to the family of Pharaoh, and said : " If I have found favour in your sight, speak in the ears of Pharaoh ; for my father made me swear to him, saying, Behold, I die ; thou shalt bury me in my sepulchre, which I have digged for myself in the land of Canaan. So I will go up and bury my father, and return." Pharaoh said to him : " Go up and bury thy father, according as he made thee swear."

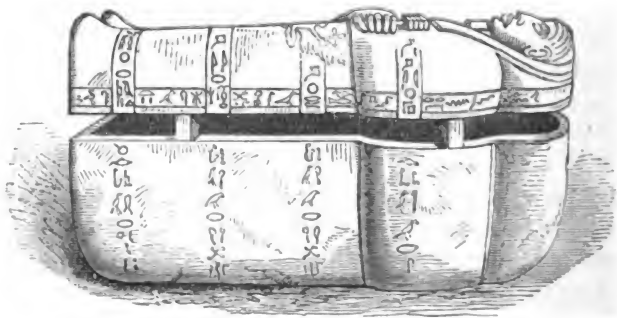
So Joseph prepared to set out ; and there went up with him the principal nobles of the court of Pharaoh, and the elders of the land of Egypt. And all the house of Joseph, together with his brethren, went up, leaving their children and cattle behind. He had in his train, also, a great multitude of chariots and horsemen ; and there was a great company. And when they were come to the threshing-floor of Atael, which is situate beyond the Jordan, they celebrated the exequies with a great and vehement lamentation, and spent full seven days there ; so that the people of

Canaan, when they saw this, said, "This is a great mourning to the Egyptians;" and from that day the place was called the Mourning of Egypt. And the sons of Jacob did as their father commanded them, and buried him in the cave of Mambre; and Joseph and all his company returned home.

When the rest of his brethren saw that their father was dead, they began to be afraid of Joseph, and said to one another: "Lest perhaps he remember the wrong he suffered, and requite us all the evil we did to him." And they sent a message to him, saying: "Thy father, before he died, commanded us to say to thee from him, 'I beseech thee, forget the wickedness of thy brethren, and the sin and malice they practised against thee.' We also pray thee to forgive the servants of the God of thy father this wickedness." And when Joseph heard this, he wept. His brethren came before him, and fell on their faces to the ground, saying, "We are thy servants." But Joseph comforted them, and spoke mildly to them, saying: "Fear not; can we resist the will of God? You thought evil against me; but God has turned it into good, that He might exalt me, as at present you see, and might save many people. Fear not; I will feed you and your children."

The time was now come for Joseph to die; he had lived to the age of one hundred and ten years, and had seen the children of Ephraim to the third generation. At his death he called his brethren, and said: "God will visit you after my death, and will make

you go up out of this land to the land which He swore to give to Abraham, Isaac, and Jacob." And he made his brethren swear to him, saying: "When God shall visit you, carry my bones with you out of this place." After this, he died, and was embalmed, and laid in a stone coffin in Egypt. (B.C. 1821.)



EGYPTIAN STONE COFFIN.



Carl Classen.

THE COVENANT OF GOD WITH ISRAEL SEALED BY THE SPRINKLING OF BLOOD. (A.D. 1490.)

"Whereupon neither was the first testament dedicated without blood. For when every commandment of the law had been read by Moses to the people, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both the book itself and all the people, saying: 'This is the blood of the Testament which God hath enjoined to you.'" (Heb. ix. 10.)

Baum, sc.

THE HISTORY OF JOB.

§ 36. *The history of Job the Idumean.*

ALTHOUGH God had revealed Himself in an especial manner to Abraham, Isaac, and Jacob, and had given to them the especial promise, that in their seed all the nations of the earth should be blessed, His holy name was still known and feared by many holy persons among the other nations of the world, who had not fallen away to the worship of idols and false gods.

Of this there is a remarkable proof in the life and history of Job the Idumean. Between the death of Joseph and the birth of Moses, there lived in Hus, in the land of Edom, a man named Job, who was simple and upright, fearing God and avoiding evil. He was exceeding rich in sheep, and camels, and oxen, and was looked upon as a prince among all the people of the East. He had sons and daughters, who feasted with each other, each in their turn; and Job their father, when the days of their feasting were over, would rise up early in the morning and offer holocausts for every one of them, for he said: "Lest perhaps my sons have sinned, and have cursed God in their hearts."

But this prosperity was not to last; evil days were to come, and the holy Job was to be tried. On a certain day, when the sons of God came to stand before the Lord, Satan was among them, and the Lord said to

him : " Hast thou considered my servant Job, that there is none like him in the earth, a simple and upright man, fearing God and avoiding evil ? " Satan answering said : " Doth Job serve God in vain ? Hast thou not blessed the works of his hands, and increased his possessions upon the earth ? But put forth thine hand and touch all that he hath, and see if he will not curse thee to thy face." And the Lord said to Satan : " Behold, all that he hath is in thy hand, only touch not thou his life." And Satan went forth from the presence of the Lord.

Upon a certain day, when his sons and daughters were feasting in the house of their eldest brother, there came a messenger to Job, and said : " The oxen were ploughing and the asses feeding beside them, and the Sabæans rushed in and took all away, slaying the servants with the sword, and I alone have escaped to tell thee." As he was speaking, another came and said : " The fire of God is fallen upon the sheep, and hath consumed them, and I alone have escaped to tell thee." A third messenger came and said that the Chaldeans had come and fallen upon the camels and the servants, and that he alone had escaped to bring word. As he was still speaking, a fourth came and said : " Thy sons and daughters were eating and drinking wine in the house of their elder brother, and a violent wind came on a sudden from the side of the desert, and shook the four corners of the house, and it fell upon thy children, and they are dead."

Then Job rose up, and rent his garments, and having shaven his head, fell down upon the ground and worshipped, and said :—" Naked came I out of my

mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away: as it hath pleased the Lord so is it done: blessed be the name of the Lord!"



JOB IS APPRISED OF HIS LOSSES.

Job's trials were not over: Satan was permitted to strike Job with a very grievous ulcer, from the sole of the feet even to the top of his head, so that he took a potsherd and scraped himself, sitting on a

dunghill. And his wife said to him: "Dost thou continue in thy simplicity? Curse God, and die!" And Job said to her: "Thou hast spoken like one of the foolish women; if we have received good things at the hands of God, why should we not receive evil?"

Job had three friends, Eliphaz the Temanite, Baladad the Shuhite, and Sophar the Naamathite, who, hearing of the evil that had befallen him, made an appointment to come together to visit him and comfort him. And when they had lifted up their eyes afar off, they knew him not, and crying out they wept, and rending their garments they sprinkled dust upon their heads towards heaven. And they sat with him on the ground seven days and seven nights, and no man spoke to him a word: for they saw that his grief was very great.

Job at length gave utterance to his grief: "Let the day perish wherein I was born; let it be turned into darkness: let not God regard it from above, and let not the light shine upon it. Why did I not die in the womb? Why was I nursed upon the knees? And why was I suckled at the breast? for now I should have been asleep and still. Why is light given to him that is in misery, and life to them that are in bitterness of soul?"

Job's friends, instead of consoling him and helping him to bear his calamity, each in succession attempt to prove to him, that afflictions and sufferings are always the punishment of sins; and they insist in a most harsh and unfeeling manner, that he should confess himself to have been guilty, and to have brought all his suffer-

ings upon himself by his own fault. Job as stoutly asserts his innocence, and calls God to be the witness of his uprightness. "When I went out to the gate of the city," exclaims Job, "the young men saw me and

TYPE OF CHRIST.



JOB IS FALSELY ACCUSED BY HIS FRIENDS.

hid themselves, the old men rose up and stood; the ear that heard me blessed me, and the eye that saw me

EXPLANATION OF THE TYPE OF JOB.—Job is a type of our suffering Redeemer, not only in the circumstance that he was subjected to the power of Satan to afflict

gave witness to me; the blessing of him that was ready to perish came upon me, and I comforted the heart of the widow; I was clad with justice, and I clothed myself with my judgment as with a rose and a diadem; I was an eye to the blind and a foot to the lame; I was the father of the poor, and the cause which I knew not I searched out most diligently; I broke the jaws of the wicked, and out of their teeth I took away the prey; and I was a comforter of them that mourned. But now the younger men scorn me, whose fathers I would not have set with the dogs of my flock; I am turned into their song, and am become their byeword; for God hath opened His quiver and hath afflicted me, and hath put a bridle in my mouth; I am brought to nothing; as a wind thou hast taken away my desire, and my prosperity hath passed away like a cloud. And now my soul fadeth within myself, and the days of affliction possess me. I am become the brother of dragons and the companion of ostriches."

Thus Job justified himself against the accusations of his three friends, who ceased to answer him, because he seemed just to himself. On their ceasing to speak, a fourth friend, Elihu by name, who had been patiently listening, begins to address Job, in much the same strain, on the impropriety of his justifying himself. "For Job hath said, 'I am just, and God hath over-

and render him an object of contempt, but in the circumstance that those who ought to have been his friends turned against him. Our Lord said to the Chief Priests who came to seize him: "This is your hour and the power of darkness;" and Job had to say in vain: "Have pity on me, have pity on me, at least you, my friends, for the hand of the Lord hath touched me. You set yourselves against me, and found me with reproaches."

thrown my judgment.' What man is there like Job, who drinketh up scorning like water?" At length God himself becomes umpire in the dispute, and condescends to reason with Job, to show him that he came out of nothing, and that he ought to be satisfied to commit himself to the hands of his Maker. And the Lord answered Job out of the whirlwind, and said: "Who is this that wrappeth up sentences in unskilful words? Answer me: Where wast thou when I laid the foundation of the world; when the morning stars praised me together, and all the sons of God made a joyful melody?" And the Lord said to Job: "Shall he that contendeth with God be so easily silenced; surely he that reproveth God ought to answer him?"

The holy Job was convinced, and exclaimed, "I have spoken unwisely, and of things that above measure exceeded my knowledge. With the hearing of the ear I have heard thee, but now mine eye seeth thee; therefore I reprehend myself, and do penance in dust and ashes."

In reward of the humility of his servant, the Lord blessed the latter end of Job more than his beginning. And he had fourteen thousand sheep, and six thousand camels; a thousand yoke of oxen, and a thousand asses; and he had seven sons and three daughters. And

The book of Job gives us a consoling insight into the government of God, who frequently suffers severe calamities and afflictions to fall to the lot of those who love and fear God, in common with the punishments, which are certain in the end to overtake the wicked on account of their sins. It is also worthy of particular notice, that Job is a Saint who does not belong to the chosen family of Isaac and Jacob. The preservation of the book of Job, by the chosen family itself, as an example of a Saint in affliction, although not one of themselves, is an early proof of what St. Peter the Apostle afterwards declared at the baptism of Cornelius,

Job lived after these things a hundred and forty years, and he saw his children and his children's children



THE PROSPERITY OF JOB'S LATTER END.

unto the fourth generation, and he died an old man, full of days.

the first Gentile convert, that in every nation he that feareth God and worketh justice is accepted with Him. The expression, "*Job's comforter*," has become a familiar bye-word, to describe the kind of comforting which makes a misfortune worse than it really is.

THE FOURTH ERA OF THE HISTORY;

OR,

THE SIXTH HOUR OF THE PARABLE OF THE LABOURERS IN THE VINEYARD

From B.C. 1570, to B.C. 1010—containing:

- I.—THE Deliverance of the Children of Israel out of Egypt—(80 years.)
- II.—THE Wandering in the Wilderness, or the Giving of the Law, the Institution of the Tabernacle, and the Priesthood of Aaron—(40 years.)
- III.—THE Conquest and Division of the Land of Canaan under Josue—(40 years.)
- IV.—THE Judges of Israel, or the falling away of Israel into Idolatry—(340 years.)
- V.—THE Election of Saul to be King, to the Temple of Solomon—(60 years.)

FIRST SUBDIVISION.—THE DELIVERANCE OUT OF EGYPT—80 YEARS.

§ 1. Introduction.

The Fourth Era of the History differs from the third Era, which we have now gone through, in this respect, that hitherto we have seen the Providence of God taking care of a single chosen family, and even of one member of it in particular, who though sold as a slave into Egypt, came to be its governor.

As families multiply, they come to be a nation or people, and then, they require laws for their government, public instructors to teach them their duty, and the public worship and service of God. Almighty God had promised to Abraham, Isaac, and Jacob, severally, that he would make of them a great nation. We are now about to see how God kept His word, and gave His own laws, public teachers and sacrifices, to the family of Jacob whom he had thus multiplied. And when our Divine Lord appears, we shall see how He gave His Gospel of mercy, its holy sacrifice and apostolic ministry, to all nations of the world. The Providence of God

thus moving step by step.* First, the call of the single person named Abraham—then of his family, by circumcision—then of the whole people of Israel, as we shall presently see, by the Covenant of Mount Sinai—and lastly, the call of all the people and tribes of the whole world, by baptism, into the one fold of the one true Shepherd, Jesus Christ, the seed promised to Abraham, in whom all the nations of the earth should be blest.†

§ 2. *The Birth of Moses*, B.C. 1570.

Joseph being now dead, the children of Israel grew and multiplied, and became so numerous that they filled the land. In the meantime there arose a new king over Egypt, who knew not Joseph. And he said to his people, "Behold, the children of Israel are become both more numerous and strong than we: come, let us be wise and oppress them, lest they multiply, and if any war rise up against us, they take sides with our enemies, gain a victory over us, and leave the country." He therefore set over them task-masters to afflict them and to lay burdens upon them, and they built for Pharaoh

* This advance step by step of the work of God, is described by our Lord in the parable of the labourers called at different hours into the vineyard. (Matt., xviii.) Those of the first hour are the immediate descendants of Noe, to whom Noe taught the knowledge of God—the labourers of the third hour, Abraham, Isaac, and Jacob—the labourers of the sixth hour, Moses and Aaron—the labourers of the ninth hour, the Prophets of Israel—while the eleventh and last hour, is the ministry of the Catholic Church, which is to last to the end of the world. The evening when the labourers were called to receive their hire, is the last general judgment, at which all without exception will have to appear, to receive either the reward of their just labour or the punishment of their evil deeds.

† *Abraham, Isaac, and Jacob*, the labourers of the third hour, are examples of men who lived in this world despising all its possessions and riches. Our Lord says of the people of Sodom and Gomorrah, that they were buying and selling, planting

the cities of Pithom and Ramesses. But the more they oppressed them, the more they multiplied and increased. The Egyptians also hated the children of Israel and mocked them, and made their life bitter with the hard works with which they oppressed them. And Pharaoh commanded his people, saying, "All the male children that are born, cast them into the river, and save the female children alive."

Some time after this, a man of the tribe of Levi took a wife of his own kindred, and when their first son was born, the mother contrived to hide him for three months; when, however, she could conceal him no longer, she took a cradle of bulrushes, smeared it with bitumen and pitch, and putting the little babe into it, she laid him in the sedges by the river's brink.

The little child's sister remained standing a short distance from the spot, to see what would happen. About this time Pharaoh's daughter was in the habit of coming down from the palace to bathe, and she and her maids amused themselves by walking on the banks of the river. The cradle caught the eye of the princess, and she went up to it and opened it, and when she found the little babe inside, she pitied it, and said, "This is one of the babes of the Hebrews." The little child's sister, who had been looking on, now came

vineyards and building, on the very day that the fire fell from heaven and burnt up their city. The holy patriarchs did not live for this world, they possessed nothing but a cave for a burying-place; they left country, friends, and relations at the command of God. "Now, they who do these things," says St. Paul, "declare plainly that they seek a country, and truly if they had been mindful of that from whence they came, doubtless they had time to return; but now they desire a better, that is to say, a heavenly country. Therefore God is not ashamed to be called their God." (Hebrews, xi., 14.)

up, and asked her, "Shall I go and call a Hebrew woman to nurse the child?" She said, "Go." The little girl went home at once and brought her own



THE INFANT MOSES IS FOUND.

mother, who took the babe and nursed him for Pharaoh's daughter. After he was grown, the princess adopted him for her own son, and called him Moses.

§ 3. *Moses sees the affliction of his people.*

After Moses was grown up, he refused to pass among

the Egyptians for the son of Pharaoh's daughter, and went out to visit his brethren. Here he saw for the first time the affliction to which they were subjected,



MOSES SEES THE OPPRESSION OF HIS PEOPLE.

and the hard service that was exacted from them. He felt such deep indignation at the oppression he witnessed, that he struck with his own hand one of the Egyptians, whom he saw ill-treating one of the Hebrews

his brethren, and slew him. No one was looking on at the time, and he hid the dead body in the sand. As he went out the next day, he saw two Hebrews quarrelling, and he said to him who did the wrong, "Why strikest thou thy neighbour?" The man answered, "Who made thee a prince or a judge over us? wilt thou kill me as thou didst kill the Egyptian yesterday?" Moses was afraid, and said, "How is this thing come to be known?" When the circumstance was brought to the knowledge of Pharaoh, he sought to put Moses to death, and Moses upon this fled for his life into the mountains of Arabia.

§ 4. *Moses is received into the tent of Jethro, a Priest of Madian.*

Moses made his way across the desert, along what is now become the principal caravan route for the merchandize of the East, intending to take refuge with some of the shepherd tribes of the Arabian mountains. After several days of flight he came and sat by a well, in the country of the Madianites. A priest of Madian had seven daughters, who had the care of their father's flocks. As these maidens came to the well to draw water from it for their flocks, the other shepherds of the country were in the habit of coming and driving them away. Moses, on observing this, rose up and took their part, and helped them to water their flocks. When they returned to Jethro, their father, he said to them, "Why are ye come sooner than usual?" They answered, "A man of Egypt delivered us from the hands of the shepherds, and gave the sheep to drink." Jethro said, "Where is he? why have you

let the man go? call him, that he may eat bread." Moses was invited into the tent of Jethro, and was soon engaged to remain with him, Jethro giving him his daughter Sephora to wife.



MOSES MEETS THE DAUGHTERS OF JETHRO AT THE WELL.

Time went on, and the king of Egypt died, and the cry of the children of Israel from the midst of their oppression went up to God, and He heard their groan-

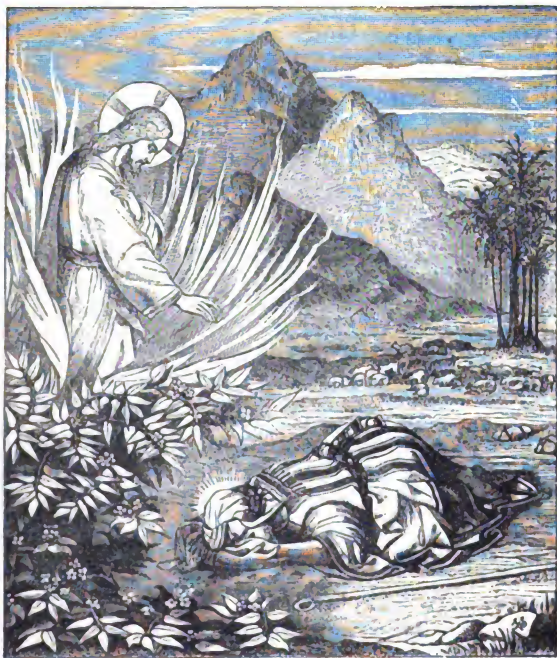
ing, and God remembered the covenant which He made with Abraham, Isaac, and Jacob.

§ 5. God reveals Himself to Moses, and sends him to deliver the children of Israel.

Moses had now the charge of the flocks of his father-in-law, and on a certain occasion he drove his flocks into the inner parts of the desert, and came to Horeb, the mountain of God. And the Lord appeared to him in a flame of fire out of the midst of a bush, and he saw that the bush was on fire and was not burnt. Moses said, "I will go and see this great sight, why the bush is not burnt." And when the Lord saw that he went forward, He called to him out of the midst of the bush, and said, "Moses! Moses!" And he answered, "Here I am." And He said, "Come not nigh hither; put off thy shoes from thy feet, for the place whereon thou standest is holy ground." And He said, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses hid his face: for he durst not look at God. And the Lord said to him, "I have seen the affliction of my people in Egypt, and I have heard their cry because of the rigour of them that are over the works: and knowing their sorrow, I am come down to deliver them out of the hands of the Egyptians, and to bring them out of that land into a good and spacious land, into a land that floweth with milk and honey, to the places of the Chanaanite, the Hethite, the Amorrhite, the Pherezite, the Hivite, and the Jebusite. For the cry of the children of Israel is come unto Me: and I

have seen their affliction, wherewith they are oppressed by the Egyptians. But come, and I will send thee to Pharaoh, that thou mayst bring forth My people, the children of Israel, out of Egypt."

TYPE OF THE BLESSED VIRGIN.



MOSES HIDES HIS FACE.

Moses said, "Who am I, that I should go to Pharaoh?" God answered, "I will be with thee."

EXPLANATION OF THE TYPE OF THE BURNING BUSH.—The bush which was on fire without being consumed, in which God was present, and from which He

Moses said to God, "Lo, I shall go to the children of Israel, and say to them, 'The God of your fathers hath sent me to you.' If they should say to me, 'What is His name?' what shall I say to them?" God said to Moses, "I AM WHO AM." He said, "Thus shalt thou say to the children of Israel: 'HE WHO IS, hath sent me to you.'" And God said again to Moses, "Thus shalt thou say to the children of Israel: 'The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you.' This is my name for ever, and this is my memorial unto all generations." Moses answered and said, "They will not believe me nor hear my voice, but they will say, 'The Lord hath not appeared to thee.'" Then He said to him, "What is that thou holdest in thy hand?" He answered, "A rod." And the Lord said, "Cast it down upon the ground." Moses cast it down, and it was turned into a serpent, so that Moses fled from it. And the Lord said, "Put out thy hand and take it by the tail." He put forth his hand and took hold of it, and it was turned into a rod again: "That they may believe, saith He, that the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee." Moses pleaded that he was slow of speech, and unfit to go upon such a mission. And God said to him, "Who made man's mouth, or who made the dumb and the deaf, the

spoke to Moses, is a figure of the Immaculate Virgin Mother of God, whose purity shines bright as the fire, which Moses saw, and in whom God was present, as in the bush. Thus, in the Vespers of the feast of the Circumcision, the Church says: "The bush which Moses saw unconsumed, we confess to be thy glorious virginity."

seeing and the blind? did not I?—Go, therefore, and I will be in thy mouth, and teach thee what thou shalt speak.” Moses however entreated, and God appointed his brother Aaron to be his spokesman. Moses went



FIRST ASTONISHMENT OF THE PEOPLE.

immediately to Egypt, and was met on the way by his brother Aaron. They called together all the ancients of Israel, and Aaron spoke to them all the words which the Lord had said to Moses, and he wrought the signs before the people. Suffering as they were, from such

severe tyranny and oppression, we may imagine their wonder and astonishment, on first seeing the sign of their deliverer's mission; nevertheless, when they heard that the Lord had visited the children of Israel, and that He had looked upon their affliction, falling down they adored.

§ 6. *Moses and Aaron appear before Pharaoh.*

The ancients of the people were thus assured that the God of their forefathers, Abraham, Isaac, and Jacob, had sent Moses and Aaron to deliver them. Moses and Aaron now appeared before Pharaoh, and said to him, "Thus saith the Lord God of Israel: 'Let My people go, that they may sacrifice to Me in the desert.'" Pharaoh answered, "Who is the Lord, that I should hear his voice, and let Israel go? I know not the Lord, neither will I let Israel go. Why do you Moses and Aaron draw the people off from their works? get you gone to your burdens." And Pharaoh from this time commanded his task-masters to give the people no more straw for their brick-making, and still to exact the same number of bricks as before, saying, "They are idle, and therefore they say 'Let us go and sacrifice.'" When the officers of the children of Israel saw, that instead of being delivered, they were only worse off than before, they came to Moses and Aaron and bitterly reproached them, saying, "The Lord see and judge, for you have made us to be hated by Pharaoh and his servants, and you have given him a sword to kill us."

§ 7. *The plagues are brought upon the land of Egypt.*

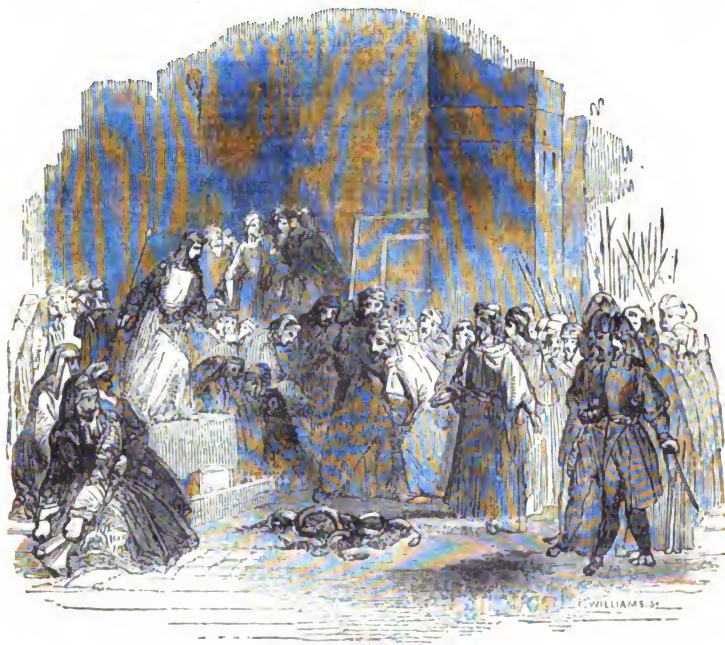
Moses endeavoured to comfort the people with promises and assurances of their deliverance being at hand, but they would not hearken to him for anguish of spirit and oppression; Moses and Aaron therefore had recourse to God to learn how they were to act, and God commanded them to appear again before Pharaoh, saying, "I will harden his heart, and he will not hear you, and I will bring out My people, the children of Israel, with very great judgments, so that the Egyptians shall know that I am the Lord, who have stretched out My hand upon Egypt, to bring forth the children of Israel from the midst of them."

Moses was eighty years old when he appeared with Aaron the second time before Pharaoh; and Aaron, as God had commanded, took his rod, which was changed into a serpent before Pharaoh and his servants. Pharaoh however called his wise men and magicians who cast down their rods, and when Pharaoh saw, that they were turned into serpents by virtue of their Egyptian enchantments, his heart was hardened.

It was now time that the threatened judgments should be brought upon Egypt, as God had promised. In the presence of the king and his court, Moses struck the water of the river, and it was turned into blood, so that the fish died in it, and no man could drink of it: still Pharaoh's heart was hardened.

Moses now stretched forth his rod over the streams, the rivers, and the pools of Egypt, and there came up an innumerable multitude of frogs, which covered the

land, and came into the palace of the king, and filled all the rooms, the beds, the ovens, and the cisterns. Pharaoh now promised to let the people go, if the plague were but removed—but no sooner did he see



THE MAGICIANS PRODUCE SERPENTS.

that rest was given to the land, than he refused. Moses now brought a plague of sciniphs, or lice, upon the Egyptians, of which the magicians were obliged to confess to Pharaoh, saying, "This is the finger of God." Pharaoh however still refused, and Moses now brought

a plague of flies upon the land ; a very grievous swarm, that filled all the houses of Pharaoh and his servants. Pharaoh upon this gave way, saying, " I will let you go to sacrifice to the Lord your God in the wilderness, but go no further ; pray for me." Moses went out, and prayed for Pharaoh that the flies might be removed ; but no sooner were they gone, than Pharaoh again refused, for his heart was hardened. Moses now brought upon the land in succession, a plague of murrain upon the cattle, so that many of them died, followed by a plague of boils and swelling blains upon man and beast. After this he brought upon the land a hail-storm, that destroyed all the crops that were above ground, and also the servants and the cattle of such of Pharaoh's people as paid no heed to the warning that Moses gave of its coming. After this came a swarm of locusts, that ate up every blade of grass and green herb on the land ; and then there came a horrible darkness for three days over the land, so thick that it might be felt, during which no man could see his brother, or could move from the place where he was ; but with the children of Israel there was light. Pharaoh on the occasion of each plague promised to let the people go, but broke his word the moment the plague was removed. On the occasion of the ninth plague he called Moses and offered to let them go if they would leave their sheep and cattle behind. Moses refused to go on these conditions, and Pharaoh said to Moses, "Get thee from me, and beware thou see not my face any more, for in what day soever thou shalt come into my sight thou shalt die." Moses

answered, "So shall it be as thou hast spoken : I will not see thy face any more."

§ 8. *The institution of the Supper of the Paschal Lamb.*

Moses went out from Pharaoh exceeding angry, and the Lord said to him, "Pharaoh will not hearken to you ; yet one plague more will I bring upon Pharaoh and Egypt, and after that he shall let you go, and thrust you out. At midnight I will enter into Egypt, and every first-born in the land of the Egyptians shall die, from the first-born of Pharaoh upon his throne, to the first-born of the handmaid that is at the mill ; and there shall be a cry in all the land of Egypt, such as there hath not been before, neither shall be hereafter ; but with the children of Israel shall not a dog make the least noise, that you may know what a difference the Lord maketh between the Egyptians and Israel."

Pharaoh had shown his contempt for Moses and Aaron, and now he and his people were to fall under a plague sent directly from God. Lest the angel who would be sent to execute the coming judgment in the night, might not distinguish between the houses of Israel and those of the Egyptians, Moses was commanded to institute the following rite of the sacrifice of the Paschal Lamb. It was also ordered to be kept up by the people as a memorial, on the tenth day of the same month, until such time as the blood of the sacrifice of the true Paschal Lamb of God upon the cross on Mount Calvary, should effect a greater deliverance, and give to the Church a better sacrifice.

Moses called the ancients of the children of Israel, and said to them: "Go, take a lamb by your families and sacrifice the Pasch: you shall not eat thereof anything

TYPE OF CHRIST, THE LAMB OF GOD.



THE PASCHAL SUPPER.

raw, nor boiled with water, but you shall eat the flesh thereof roast with fire, with unleavened bread and wild lettuce; in one house it shall be eaten, neither shall you

EXPLANATION OF THE TYPE OF THE PASCHAL SUPPER.—The Paschal Lamb is among the most complete of all the Old Testament types of the sacrifice of Jesus

carry forth of the flesh thereof out of the house, neither shall you break a bone thereof; and if there remain anything of it until morning, you shall burn it with fire. Thus shall you eat it: you shall gird your loins, you shall have shoes on your feet and hold staves in your hands, and you shall eat it in haste, for it is the Phase or Passage of the Lord. And you shall dip a bunch of hyssop in the blood that is at the door, and sprinkle the beam of the door therewith, and both the door-posts; and let none of you go out of the door of his house until the morning. For the Lord will pass through striking the Egyptians, and when He shall see the blood on the beam, and on both the posts, He will pass over the door of the house, and not suffer the destroyer to come into your houses to hurt you.

“You shall keep this thing as a law for you and your children for ever, and when you have entered into the land which the Lord your God will give you as He hath promised, you shall observe these ceremonies. And when your children shall say to you, ‘What is the meaning of this service?’ you shall say, ‘It is the

Christ. He is called the “Lamb of God, who taketh away the sins of the world.” The death of the Paschal Lamb preserved the people from the judgment that was about to fall upon the Egyptians, and was the sign or mark of the wonderful difference that God placed between Israel and the Egyptians. The blood of the Paschal Lamb sprinkled on the beam and posts of the door prevented the approach of the destroying Angel, as the blood of the Lamb of God sprinkled over the head of the Christian in Baptism and upon his lips in the holy Eucharist, prevents the Devil having any power to come near to do him harm. The Paschal Lamb, after having been first sacrificed, afterwards became a feast to each household, betokening their deliverance from the hand of their powerful enemies. The sacrifice of the Lamb of God is the price of our redemption from the power and tyranny of the Devil, and our Paschal Lamb is now become our feast in the holy Eucharist, where He gives Himself to be eaten in token of our perfect deliverance, through Him, from the power of Satan.

victim of the Passage of the Lord, when He passed over the houses of the children of Israel in Egypt, striking the Egyptians, and saving our houses.’”

The people bowed their heads and adored, and did as Moses commanded.



DEATH OF THE FIRST-BORN.

§ 9. *The death of the first-born of Egypt.*

And it came to pass at midnight, the Lord slew every first-born in the land of Egypt, from the first-born of Pharaoh who sat on his throne, to the first-born

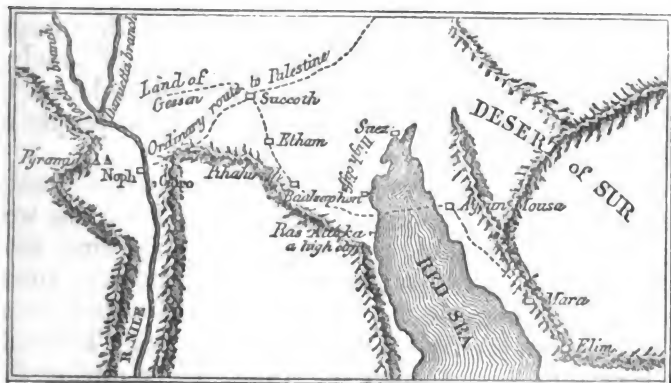
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of the captive woman that was in the prison. And Pharaoh arose in the night, and all his servants and all Egypt, and there was a great cry in Egypt, for there was not a house wherein there lay not one dead. And Pharaoh calling Moses and Aaron in the night, said, "Arise and go forth from among my people, you and the children of Israel: go sacrifice to the Lord as you say; your sheep and herds take along with you as you demanded, and bless me before you go." And the Egyptians pressed the people to go forth out of the land speedily, saying, "We shall all die." The people therefore took dough before it was leavened, and tying it in their cloaks they put it on their shoulders; they did also as the Lord had commanded, and asked of the Egyptians vessels of silver and gold, and raiment, and thus they stripped the Egyptians. The abode which the children of Israel made in Egypt was four hundred and thirty years, on the expiration of which the whole army of the Lord went out on the same day out of Egypt.

§ 10. *Pharaoh and his host are drowned in the Red Sea.*

Besides the children of Israel there went up also a mixed multitude with them, and their first halting place was Succoth. Instead of proceeding along the beaten track to Palæstine by which Jacob had come down into Egypt, the Lord led them not by the way of the Philistines which is the direct way, thinking lest perhaps they would repent if they should see wars rise up against them, and would return to Egypt. From Succoth they proceeded to Etham, Moses taking with

him the bones of Joseph, as he had made the children of Israel promise him on his death-bed. The Lord also went before them to show the way, in a pillar of cloud by day, and by night in a pillar of fire. From Etham they were commanded to turn still more into the wilderness, and to encamp on the sea-side, over against Baalzephon, that Pharaoh might say, "They are straitened in the land, the desert hath shut them in," and so be tempted to follow after them. And thus



it turned out: Pharaoh repented that he had let them go, and said, "What meant we, that we let Israel go from serving us?" So he made ready his chariot and horsemen, and followed after them, and came in sight of them in Pihahiroth before Baalzephon. When the children of Israel saw the chariots and horsemen of Pharaoh, they feared exceedingly, and said to Moses, "Were there no graves in Egypt, that thou hast brought us out to die in the wilderness? Was not this

the word we said to thee in Egypt, 'depart from us that we may serve the Egyptians,' for it would have been better to have served them than to die here." Moses said to the people, "Fear not, stand still and see the great wonders the Lord will do for you this day; for the Egyptians whom you see now, you shall see no more for ever."

It was night by the time that the Egyptian army came up to the encampment of Israel, and the pillar of the cloud that was before Israel, now moved its place and stood between the two armies, so that they could not come near each other. To the children of Israel it gave light in the night, while it was all darkness to the Egyptians, and prevented their seeing the people in pursuit of whom they were come.

Moses now sent word to all the people to be ready to march, and stretching forth his hand over the sea, the Lord brought a strong and burning wind that blew all the night, so that the sea was divided, and a passage left open on the dry ground, the waters forming a wall on the right hand and on the left. Through this passage, thus opened, the people passed during the night; and early in the morning, as soon as it was light, the Egyptian army seeing that they were gone, followed after them into the sea. When they were fairly entered into the path through the sea, the Lord looked from the pillar of the cloud and troubled their host, and the Egyptians in their terror began to cry out, "Let us flee from Israel, for the Lord fighteth for them against us."

Moses now, at the command of God, stretched forth

his rod over the sea, and the waters returned to their place, and covered the whole army of the Egyptians, so that not so much as one of them remained; and Israel saw the Egyptians dead on the sea-shore.

TYPE OF THE SACRAMENT OF BAPTISM.



PHARAO AND HIS HOST DROWNED IN THE RED SEA.

§ 11. *The Cantic of Triumph sung by Moses.*

Then sang Moses and the children of Israel this cantic unto the Lord:—

EXPLANATION OF THE TYPE OF THE RED SEA.—The passage of the Red Sea is referred to by St. Paul, as a type of the Sacrament of Baptism:—"For I would not

CANTICLE OF MOSES.

1 Let us sing to the Lord: for He is gloriously magnified, the horse and the rider He hath thrown into the sea.

2 The Lord is my strength and my praise, and He is become salvation to me: He is my God and I will glorify Him: the God of my father, and I will exalt Him.

3 The Lord is as a man of war, Almighty is His name.

4 Pharaoh's Chariots and his army He hath cast into the sea: his chosen captains are drowned in the Red Sea.

5 The depths have covered them, they are sunk to the bottom like a stone.

6 Thy right hand, O Lord, is magnified in strength: Thy right hand, O Lord, hath slain the enemy.

7 And in the multitude of Thy glory Thou hast put down Thy adversaries: Thou hast sent Thy wrath, which hath devoured them like stubble.

8 And with the blast of Thy anger the waters were gathered together: the flowing water stood, the depths were gathered together in the midst of the sea.

9 The enemy said: I will pursue and overtake, I will divide the spoils, my soul shall have its fill: I will draw my sword, my hand shall slay them.

10 Thy wind blew and the sea covered them: they sunk as lead in the mighty waters.

11 Who is like to Thee, among the strong, O Lord? who is like to Thee, glorious in holiness terrible and praise-worthy, doing wonders?

12 Thou stretchedst forth Thy hand, and the earth swallowed them.

13 In Thy mercy Thou hast been a leader to the people which Thou hast redeemed: and in Thy strength Thou hast carried them to Thy holy habitation.

14 Nations rose up, and were angry: sorrows took hold on the inhabitants of Philistiaim.

15 Then were the princes of Edom troubled, trembling seized on the stout men of Moab: all the inhabitants of Canaan became stiff.

16 Let fear and dread fall upon them, in the greatness of Thy arm: let them become unmoveable as a stone, until Thy people, O Lord, pass by: until this Thy people pass by, which Thou hast possessed.

17 Thou shalt bring them in, and plant them in the mountain of Thy inheritance, in Thy most firm habitation which Thou hast made, O Lord; Thy sanctuary O Lord which Thy hands have established.

18 The Lord shall reign for ever and ever.

SECOND SUBDIVISION.—WANDERING IN THE DESERT—40 YEARS.

§ 12. *Discontent begins. The Manna falls from Heaven, B.C. 1490.*

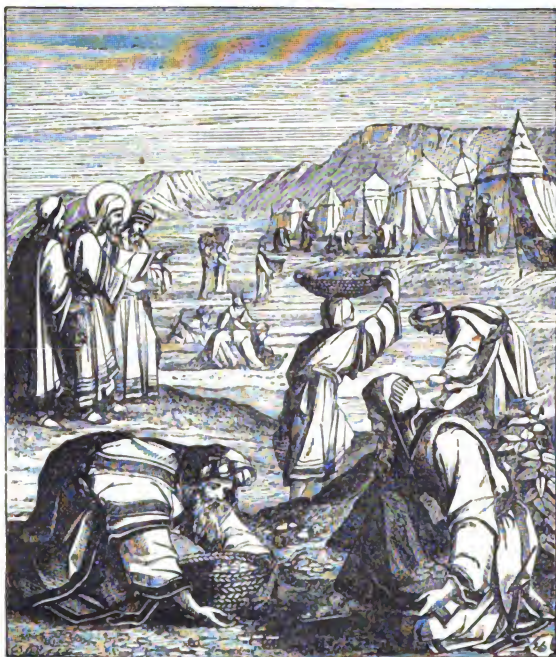
Hardly had the people finished their song of triumph, than they began to be discontented on finding

have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, and all in Moses were baptized in the cloud, and in the sea." (I. Cor., x., 1.) Passing through the Red Sea, the people were delivered from being slaves to Pharaoh the king of Egypt, whose power was utterly destroyed in its waters. In the water of the sacrament of Baptism, the power of Satan over us is broken, and we are taken out of the state of servitude to him. Also, when they were safe through the Red Sea, the sea became a barrier between them and Egypt, separating them from all the idolatries, vices, and luxuries of the land of Egypt, and preventing their return to them. In the sacrament of Baptism we renounce all the pride of the world, the wicked desires of the flesh, and the pomps of the Devil, and promise our Lord never to return to them, but to be satisfied with such blessings and graces as He will be pleased to give us in our passage through the wilderness to the promised land, viz., Heaven, where He reigns for ever with His Saints.

that though Egypt had been a land of bitter servitude, from which they were rejoiced to escape, the wilderness they had come into had also its sufferings. The first well they came to, contained nothing but bitter water, which caused them to murmur against Moses. Moses changed its waters from bitter to sweet. After this they moved to Elim, where they found palm-trees and a stream of sweet water. In their next encampment, the bread that they had brought out of Egypt beginning to fail, the whole congregation murmured against Moses and Aaron: "Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh-pots, and ate bread to the full! Why have you brought us into this desert, that you might destroy the whole multitude with famine?" Moses and Aaron answered: "What are we? your murmuring is not against us, but against the Lord." The Lord spoke to Moses, saying: "I have heard the murmuring of the children of Israel; say to them, 'In the evening you shall eat flesh, and in the morning you shall have your fill of bread, and you shall know that I am the Lord your God.'" And so it came to pass: the same evening quails came up and covered the camp, and in the morning a dew lay round about the camp. And when the children of Israel saw it looking like hoar-frost on the ground, they said one to another, "Manhü," or, "What is this?" Moses said to them: "This is the bread which the Lord hath given you to eat. He that gathereth more, let him give to him that gathereth less." He taught the people also to gather on the sixth day each man a double portion,

"For the seventh day is the Sabbath of the Lord, therefore it shall not be found." After the sun grew hot, it melted and disappeared. Its taste also was like flour with honey. Such was the bread with

TYPE OF THE HOLY EUCHARIST.



GATHERING THE MANNA.

which the people were fed, till they came to the borders of the land promised to them ; and the house of Israel called the name of it Manna.

EXPLANATION OF THE TYPE OF THE MANNA.—The Manna that fell down from heaven is a type of the Sacrament of the Holy Eucharist. "I am the bread of life,"

§ 13. *The Water from the Rock.*

The multitude went forward and encamped in Raphidim, where there was no water for the people to drink.

TYPE OF THE SACRAMENT OF BAPTISM.



MOSES BRINGS WATER FROM THE ROCK.

Hereupon there arose another fierce murmuring against

says our Lord: "your fathers did eat manna in the wilderness and are dead; this is the bread which cometh down from heaven, that if any man eat of it he may not die. I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever: and the bread which I will give is my flesh for the life of the

Moses, the people saying to him, "Why didst thou make us go forth out of Egypt, to kill us and our children and our beasts with thirst?" Moses cried to the Lord, saying, "What shall I do to this people? yet a little more and they will stone me." The Lord said to Moses: "Go before the people, and take with thee the ancients of Israel, and take in thy hand the rod with which thou didst strike the river, and go. Behold, I will stand before thee on the rock Horeb, and thou shalt strike the rock, and water shall come out of it, that the people may drink." Moses did so before the ancients of Israel, and he called the name of the place "Temptation," for the people said, "Is the Lord amongst us or not?"

§ 14. *The Prayer of Moses upon the Mount.*

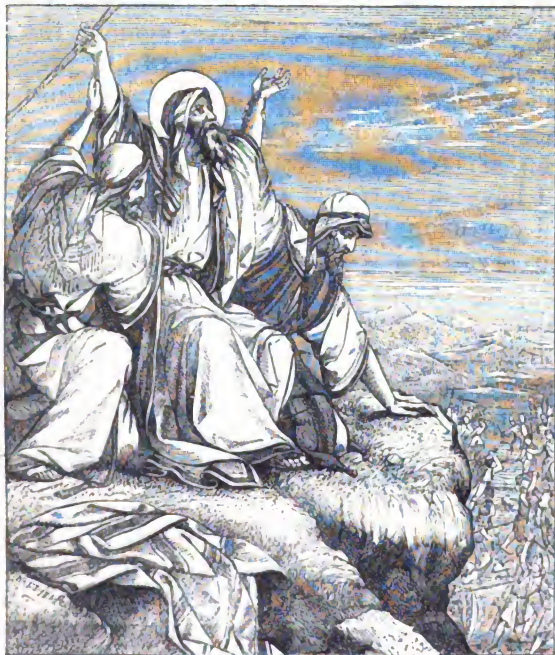
The people of Amalec now came to fight against Israel; and Moses said to Josue, "Choose out men, and go and fight against Amalec, and I will stand on the top of the hill, having the rod of God in my hand."

world." (John, vi., 48.) The wandering in the wilderness is a figure of the life of the Christian upon earth, subject in a similar manner to many privations and dangers. The Holy Eucharist is the Christian manna, and the food of Christian life. As the manna continued for the whole period of the wandering, ceasing only the day that the people entered the promised land, so the Holy Eucharist is the spiritual food for this present life, and first ceases on the passage into the better life of the world to come.

EXPLANATION OF THE TYPE OF THE WATER FROM THE ROCK.—St. Paul says (I. Cor., x., 1): "I would not have you ignorant, brethren, that our fathers were all under the cloud, and all passed through the sea, and all in Moses were baptised in the cloud and the sea, and all did eat the same spiritual food, and all drank the same spiritual drink, and they drank of the spiritual rock that followed them, and the rock was Christ." Christ on the cross was pierced by a soldier with a spear, and there flowed from the wound blood and water, viz., the Holy Sacrament of Baptism and the Holy Eucharist. *Isaías*, speaking of the times of Christ, exclaims: "Waters are broken out in the desert, and streams in the wilderness."

Moses went up into the mount with Aaron and Hur, and the battle began. As long as Moses lifted up his hands to pray, Israel overcame, but if he let them down even a little, Amalec overcame. Moses' hands however became heavy, and at length Aaron and Hur,

TYPE OF THE CHURCH.



MOSES' PRAYER UPON THE MOUNT.

taking a stone, placed it under him, so that he sat upon it, and they stayed up his hands on both sides ;

EXPLANATION OF THE TYPE OF MOSES' PRAYER ON THE MOUNT.—The prayer of Moses is a figure of the prayers of the Church, and specially of the religious

and thus it came to pass that his hands were not weary until sunset. And Josue prevailed against Amalec, and put them to flight by the edge of the sword.

§ 15. *The Holy Law is given from Mount Sinai.*

The children of Israel now quitted their encampment in Raphidim, and came to the wilderness of Sinai; and they pitched their tents over against the mountain from whence the holy law was to be proclaimed. Moses was here called to go up the mountain, into the presence of God. And God said to him: "Speak to the children of Israel, and say to them: 'Ye have seen what I have done to the Egyptians, and how I have carried you upon the wings of eagles, and have taken you to Myself; if therefore you will hear my voice and keep my covenant, you shall be my peculiar possession above all people; for all the earth is Mine. And you shall be to Me a priestly kingdom and a holy nation.'" Moses returned, and calling together all the elders of the people, he declared to them all the words which the Lord had commanded him. The people all answered with one voice: "All that the Lord hath spoken we will do."

God now commanded Moses to sanctify the people, for that on the third day, the Lord would come down upon the mount in sight of all the people. Certain limits were to be set round the mountain, and no man or beast was to come near, under pain of death.

orders who are devoted to contemplation and prayer. The active work of the Church for the conversion of nations and the relief of human suffering, can never prosper unless it is aided by the prayers of those who, like Moses, go up into the mount to pray, while Josue leads the fight in the plain below.

The morning of the third day dawned, and the holy mountain began to be covered with a thick cloud; thunders were heard, and the lightning began to flash. The sound of a trumpet now grew by degrees louder and louder, and the people feared exceedingly, for smoke rose from the mountain as from a furnace, and all the mount was terrible.

Then the Lord spoke all these words before the people :—

LAW OF THE TEN COMMANDMENTS.

I.—I am the Lord thy God, who brought thee out of the land of Egypt and out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them : I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy unto thousands to them that love me, and keep my commandments.

II.—Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

III.—Remember that thou keep holy the sabbath day. Six days shalt thou labour, and shalt do all thy works. But on the seventh day is the sabbath of the Lord thy God : thou shalt

do no work on it, thou nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy beast, nor the stranger that is within thy gates ; for in six days the Lord made heaven and earth, the sea and all things that are in them, and rested on the seventh day ; therefore the Lord blessed the seventh day and sanctified it.

IV.—Honour thy father and thy mother, that thou mayest be long lived upon the land which the Lord thy God will give thee.

V.—Thou shalt not kill.

VI.—Thou shalt not commit adultery.

VII.—Thou shalt not steal.

VIII.—Thou shalt not bear false witness against thy neighbour.

IX.—Thou shalt not covet thy neighbour's wife.

X.—Thou shalt not desire his house, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that is his.

§ 16. *The Covenant of God is ratified with blood.*

The people had now heard the law that God required them to keep, and though terrified with all that they had seen and heard, they promised Moses, and said, "All things that the Lord hath spoken we will do, and we will be obedient." A sign or seal, however, to the solemn covenant that was thus entered into between God and His people was wanting, and this was to be, by the sprinkling of the people with blood.

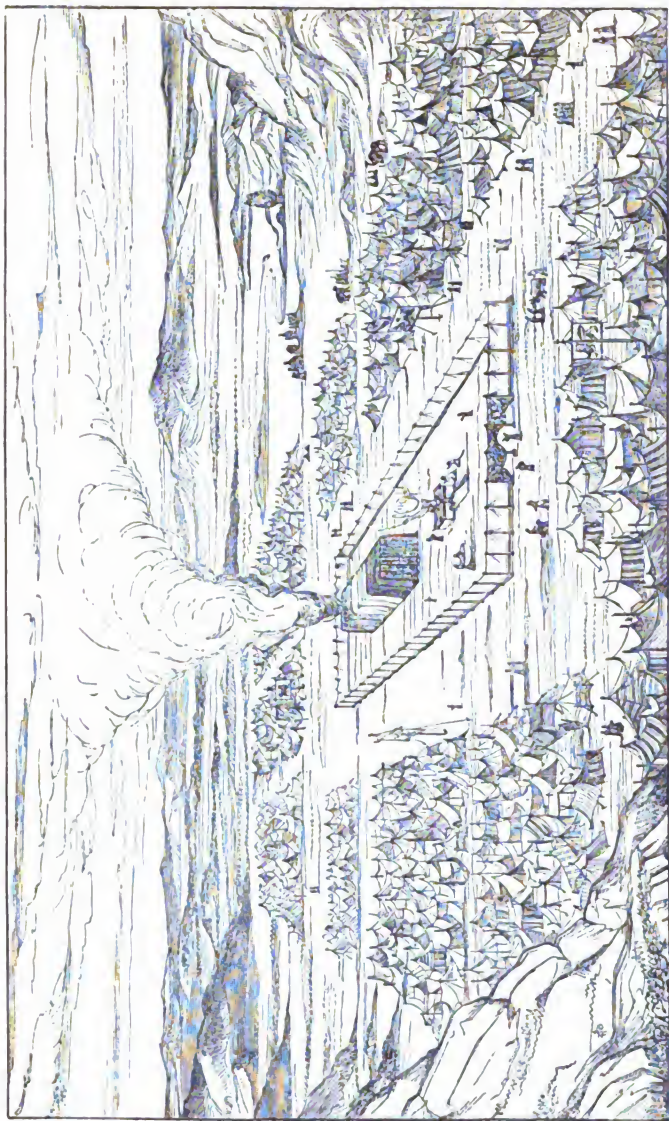
Moses built an altar at the foot of the mount, and offered victims upon it; and he took half of the blood and put it in bowls, and half he poured upon the altar. And when he had read the words of the covenant to the people, and they had agreed to observe it, he took the blood and sprinkled it upon the people, and said, "This is the blood of the covenant which the Lord hath made with you concerning all these words." Thus was the first covenant completed on Mount Sinai, and solemnly sealed with blood, to remain good until the new and better covenant, sealed in the blood of Jesus Christ on Mount Calvary, should take its place.

§ 17. *Israel becomes the Church of God.*

Although the people held the covenant of circumcision, by inheritance from their great forefather Abraham, and though they had just concluded a still more solemn covenant sealed with blood, in the sight of Mount Sinai, yet for want of a Priesthood, an Altar, and a Sacrifice, they were not as yet the Church of God. He was now about to raise them to the dignity of being His Church, and for this purpose He commanded Moses to set about forming and erecting the sacred Tabernacle, together with its outer court and altar of holocausts or whole burnt offerings.

§ 18. *The presence of God among His people.*

Before we come to describe the building of this sacred Tabernacle, let us stop to reflect, what a change was about to take place, from their misery and oppression in Egypt, where no worship of God was per-



J. Powell.

GENERAL VIEW OF THE TABERNACLE IN THE WILDERNESS.

Showing the relative position of the twelve tribes in their encampment round the Tabernacle, as they were divided into companies, under their respective banners, the Lion, the Bull, the Man, and the Eagle, which are the same with the Christian Symbols of the four Evangelists.

Dalziel, sc.

mitted by the king of the country, to the splendour of the Holy Sanctuary that was about to be built, and to the beauty and solemnity of its public worship. Our Divine Lord is so good as to say, that notwithstanding all the faithlessness and perverse contradiction of His people, still "His delight is to be with the sons of men"; and the description of the Holy Tabernacle which we are about to read, will show us, how He vouchsafed to Moses and his people the Shadow of His Divine Presence. The fulness of this Divine Presence, we must never forget, He has reserved for us, among whom He is now present, not in shadow, but in the truth and substance of His own Divine Person, in the Holy Eucharist.* Now if even the shadow was so glorious, that Moses had to veil his face when speaking to the people, what must be the depth of those riches, which we now enjoy in their very truth and substance?

§ 19. *Moses is commanded to build the Tabernacle.*

As God was about to confer upon His people the highest honour and blessing that they could receive at His hands, by establishing His Sanctuary amongst them, it was fitting that they should show their sense of the blessing, by offering of their own accord, of every thing they had which was beautiful and precious, and which could serve for building and adorning it.

* (1.) The Catechism of the Council of Trent, speaking of the presence of God among his people, in the Sacrament of the Holy Eucharist, bids us remember that we can never sufficiently admire the perfection and the height of glory to which our Lord has now raised His Church, "which stands midway between the Synagogue and the Heavenly Jerusalem, and is but one step removed from the Glory of Heaven."

God commanded Moses, saying, "Speak to the children of Israel, that they bring their offerings to Me: from every man that offereth of his own accord

TYPE OF THE SACRIFICE OF CHRIST.



THE OUTER COURT OF MOLOCAUSTS.

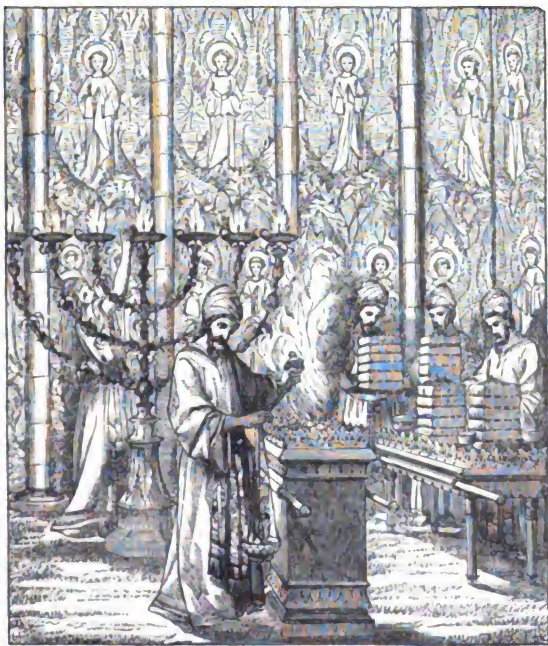
you shall take them." The people obeyed the call with such joy, and the offerings of gold, silver and

DESCRIPTION OF THE TABERNACLE.

The outer Court of the Tabernacle was an enclosure fifty-eight yards long by about half the breadth. The height of the enclosing fence was about nine feet. It

brass, precious stones, dyed hair and wool, were so abundant, that at length word was brought to Moses, "The people offereth more than is necessary," and

TYPE OF THE CHRISTIAN CHURCH.



FIRST CHAMBER OF THE TABERNACLE.

Moses commanded proclamation to be made by the crier's voice, that no further offering should be made.

God was with the work, and gave His spirit to two workmen Beseleel and Ooliab, to devise beautiful work

was made of fine twisted linen curtains, supported by sixty pillars or rods of brass, fixed in sockets of the same metal, twenty on each side and ten at the ends. The

for all its parts. The drawings which are here given may perhaps serve to convey as correct an idea of the beauty and form of this great work of Moses to establish the worship of God, as it will be practicable to obtain at this distance of time.

The Tabernacle consisted of two separate parts. (I.)—The outer court with its Altar of Holocausts and the laver. (II.)—The Holy Tabernacle itself, which was also divided into two compartments. (1) The first of these contained the Loaves of Proposition, the Altar of Incense, and the Seven-branched Candlestick. (2) The second or inner chamber, was the Holy of Holies, containing the Ark of the Covenant covered with pure gold, in which were preserved the tables of the law, the pot of manna, and Aaron's rod that had budded, while over it were the Golden Cherubim overshadowing the mercy seat.

four centre rods at each end sustained a curtain, the ends of which looped up, and formed the entrance or doorway. Entering this doorway from the east, the Tabernacle itself stood immediately before the spectator, close to the western end of the court. In the intermediate space, stood the Altar of Holocaust, and a little to the left, the brazen laver.

The Altar of Holocaust, made of wood covered with brass plates, was about nine feet square and five feet high. It was half filled with earth. The upper part of the eastern side was grilled, to allow the ashes of the fire to be removed. The top was a loose grating, on which was placed the wood for the fire and the offerings. At each corner was a horn; and two sides of the altar had rings, with poles that were fixed into them to admit of the altar being carried. Flesh-hooks, ladles, and other instruments of brass appertained to the altar for use during the sacrifice. The priest offering the sacrifice, approached to it on a slanting platform, made of earth, raised to the height of a large step.

The Laver stood to the left of the altar, and was a large bowl or basin composed of brass, standing upon a pedestal of the same metal. It was kept very bright, and it served the purpose of cleansing the hands and feet of the priests, before and during the sacrifices.

The Tabernacle itself was a building of an oblong square form, fifty-five feet long by eighteen feet in width and height, composed of boards of the imperishable

§ 20. *The Types contained in the Tabernacle of Moses.*

God had said to Moses, "See thou make all things according to the pattern showed thee in the Mount:" and St. Paul, speaking of the Tabernacle, says, that the law had the shadow of the good things to come, but not the good things themselves. The whole worship of the Tabernacle was intended to prepare the way for the good things which our divine Saviour was Himself to bring. For instance, the lamb which was offered each morning and evening in the outer court, on the altar of holocausts, was a figure of the sacrifice of the Lamb of God on the Cross. The constant washings of the officiating Priests during the sacrifices, for which purpose the brazen laver was used, were a shadow of the constant recourse that the disciples of Christ have to the Divine Sacrament of Penance, in order to cleanse themselves from the stain of the sins into which they may fall. In the first chamber of the Tabernacle itself, into which none but the Priests

setim wood; twenty on the north and south sides, with eight on the west end; the east end being left free for the entrance. These boards were entirely covered with plates of gold, and were set up by being fixed into sockets of solid silver. The boards were kept together by five bars of the same wood covered with gold, running through rings fixed to the boards in three rows. The east end was closed by a veil, supported by five pillars of the same wood overlaid with gold, each standing in a socket of brass. The interior was divided into two compartments, by another veil, eighteen feet distant from the west end, and supported by four pillars, as the outer veil was by five. The inner space thus enclosed, was the "Holy of Holies."

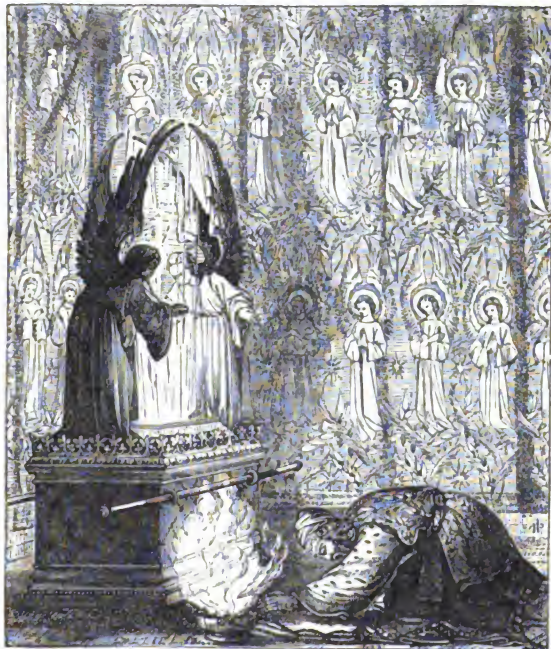
The eastern or outer compartment, which stood before the Holy of Holies, was draped entirely by rich hangings of fine linen, wrought with cherubim and branches of plants, in gold, purple, crimson, and blue. The first object that met the eye was the *Altar of Incense*, about three feet high and one foot six inches square. It had a golden crown at the top, and was covered entirely with pure gold, and from this circumstance was often called the Golden Altar. It was carried by two golden rods, passing through rings in its sides, and it was used for burning upon

consecrated to its service might enter, there stood : (1) the altar of incense, on which incense was kept continually burning: this was a figure of the continual prayers that are offered to God in the Christian Church: and it is to be remarked with regard to this offering, that Moses imposed the tax of a small annual sum upon each person, from the obligation of which none were allowed to be free, as if to show that in the Christian Church every one would be bound by the duty of prayer : (2) the seven golden lamps on the seven-branched candlestick, which were kept continually burning day and night before the entrance to the Holy of Holies : these were a figure of the Seven Sacraments of the Catholic Church, which are the seven golden lamps of Christian life, at all times giving their light in the Church : (3) the loaves of proposition, twelve in number, which were kept in sight of the Holy of Holies, and which were renewed from week to week : these were a figure of the priesthood and ministry of the Catholic Church, built upon the twelve Apostles, the members of which are continually renewed by the Sacrament of Orders, as each generation

is the people's offering of perpetual incense. It had horns at the four corners, which in particular solemnities were touched with the blood of the victims. On its left stood the *Seven-branched Candlestick* of gold, composed of a stem and six branches, holding seven lamps, which were kept perpetually burning. In the right was placed the *Table of Show Bread*, or the loaves of proposition, made from the same wood, covered with gold ; it was carved and crowned with gold in the same manner as the altar of incense. The loaves placed upon this table were twelve in number, and they remained lying upon it the whole week, being renewed previously to each Sabbath. They were kept in their places by a golden frame, and three small golden tubes were placed between each loaf to prevent mouldiness. The loaves that were removed were to be eaten by the priests alone. This table also held various small cups and bowls of gold, used in the offering of libations. Into this part of the Tabernacle none but priests might enter.

dies away. The Holy of Holies itself, which was lighted neither by sunlight nor candle, but by a Divine brightness proceeding from the Mercy Seat, is the

TYPE OF HEAVEN.



THE HIGH PRIEST ENTERS THE HOLY OF HOLIES.

figure of the Heavenly Jerusalem, which is said in the Apocalypse not to need the sun or the moon to shine

The Holy of Holies was draped in a similar manner to the antechamber, and contained the Ark of the Covenant. The Ark was a coffer of imperishable wood covered entirely with plates of gold, about three feet nine inches long by two feet three inches in height and width. Within it was kept the law, and beside it

in it, for the Lamb is the light thereof. The entrance of the High Priest into the Holy of Holies after having offered sacrifice for the people, is the figure of our High Priest Jesus, as St. Paul says, entering within the veil and making a new and living way for us through His own blood upon the Cross. (Hebrews, x., 20.) In the same manner, the whole of the work of Moses, as made by him according to the pattern showed him in the mount, would be found to contain in other respects numerous figures of the Church in which God was Himself to dwell under the veil of the Blessed Sacrament, all days, even unto the end of the world.

§ 21. *The Idolatry of the Golden Calf.*

Whilst this work of glory and beauty was being planned, and in progress of execution, we have now to see a very awful instance of a people's ingratitude to their God, who had delivered them from such bitter and cruel oppression, and with whom they had so short a time ago signed a covenant with blood, that they would have none other gods but Himself alone. Later in their history we shall see, how at the beginning of the week they could cry, "Hosanna to the Son of David! blessed

the pot of manna, and Aaron's rod that had budded. Within a golden crown surrounding the top, was placed the Mercy Seat. This was a plate of gold, serving as a kind of cover to the Ark. On either side of the Mercy Seat stood two Cherubim, bending down in adoration, with their wings extended over it. Here the Divine Presence rested, and alone lighted the Sanctuary. Into this place none but the High Priest alone might enter upon one day in the year, the day of solemn annual atonement.

The whole frame of the Tabernacle was enclosed by a tent of goat's hair and two other coverings; one of rams' skins, dyed red; and the third of fine furs.

A regular body of Levites were privileged and set apart, to carry the different parts of the Tabernacle when it was taken down and removed.

is he who cometh in the name of the Lord!" and before the week was over, "Not this Man, but Barabbas! Crucify Him! crucify Him!"

Moses was gone up into the holy mount to speak with God, and to receive the Law that had been spoken to the people, written by the finger of God on two tables of stone. The people seeing that Moses delayed to come down from the mount, began to gather round Aaron, and said: "Arise, make us gods that may go before us, for as for this Moses, the man who brought us out of the land of Egypt, we know not what has befallen him." Aaron gave way to their will, and commanded the people to bring in their golden earrings, which he took and fashioned into the form of a molten calf; and when it was finished, and the people saw it, they cried: "These are thy gods, O Israel, that brought thee out of the land of Egypt." Aaron, seeing how delighted they were with their new image, built an altar before it and made preparation for a solemn sacrifice, sending the crier round with the proclamation. "To-morrow is the solemnity of the Lord!"

§ 22. *The Prayer of Moses for Israel.*

God made known to Moses in the mount, that the people were falling into idolatry, and said to him: "See this stiffnecked people. Let me alone, that my wrath may be kindled against them and that I may destroy them, and I will make of thee a great nation." Moses however, though full of sorrow and sick at heart for their sin, yet prayed for them, and said: "Why, O Lord, is thy indignation kindled against thy people,

whom thou hast brought out of the land of Egypt with great power and with a mighty hand? Let not the Egyptians say, I beseech thee, 'He craftily brought them out that he might kill them in the mountains, and destroy them from the earth.' Let thine anger cease and be appeased for the wickedness of thy people. Remember Abraham, Isaac, and Israel thy servants, to whom thou sworest by Thyself, saying; 'I will multiply your seed as the stars of heaven, and this whole land that I have spoken of I will give to your seed, and you shall possess it for ever.'" God hearkened to the entreaty of Moses, and thus the faithless people was saved by his prayer.

§ 23. *Moses destroys the Calf. The Tribe of Levi is chosen.*

Moses now came down from the mount, carrying the two tables of testimony in his hand, graven with the hand of God. On the way, when Josue drew his attention to the sound of voices in the camp, mistaking them for the sound of battle; Moses, who knew the truth, replied: "It is not the cry of men encouraging to fight; it is the voice of singers that I hear." And when he came nigh to the camp he saw the calf and the dances; and being very angry he threw the tables out of his hand and broke them at the foot of the mount, and laying hold of the calf which they had made, he burnt it and beat it to powder, and then strewed it into the water, and gave it to the children of Israel to drink.

Moses now called Aaron to give an account of what had been done. Aaron excused himself, and threw the blame upon the people. Upon which Moses, going to

the gate of the camp, cried: "If any man be upon the Lord's side, let him join with me." All the sons of Levi came and gathered themselves to him. Moses said to them: "Thus saith the Lord God of Israel: 'Put every man his sword upon his thigh, go and re-



THE IDOLATRY OF THE GOLDEN CALF.

turn from gate to gate through the midst of the camp, and let every man kill his brother, friend, and neighbour.'” And the sons of Levi did according to the words of Moses, and there were slain that day about three and twenty thousand men. And Moses said:

"You have consecrated your hands this day to the Lord, every man in his son and his brother, that a blessing may be given to you."

When the next day was come, Moses said to the people, "You have sinned a very great sin; nevertheless, I will go up and entreat the Lord, if by any means I may entreat Him for your crime."

Moses went and prayed before God, saying: "I beseech Thee, this people hath sinned a grievous sin, and they have made themselves gods of gold. Either forgive them this trespass, or if not, do Thou strike me out of the book Thou hast written."

The Lord answered, "He that hath sinned against Me, him will I strike out of the book I have written. Go thou, and lead this people whither I have told thee, and my angel shall go before thee, and in the day of revenge I will visit this sin of theirs."

§ 24. *Moses receives other Laws for the people: the three yearly Feasts of Easter, Pentecost, and of Tabernacles are instituted.**

Moses went up again into the holy mount to confer with God. And when God appeared to him, he fell prostrate to the ground, and said: "If I have found grace in Thy sight, O Lord, I beseech Thee that Thou wilt go with us; for it is a stiffnecked people. Take away our iniquities and sin, and possess us." The Lord answered: "I will make a covenant in the sight of all. I will do signs such as were never seen upon

* The first of these three great solemnities was the Supper of the Paschal Lamb, which was to be kept in memory of the night of their delivery out of the servitude of Egypt, when the destroying angel passed over the houses which were sprinkled with the

the earth, nor in any nation, that this people in the midst of whom thou art may see the terrible work which the Lord will do. Observe all the things which I this day command thee. I myself will drive out before thy face the Amorrite, the Hivite, the Canaanite, the Hethite, the Pherezite, and the Jebusite. Beware thou never join in friendship with the inhabitants of that land, which may be thy ruin, but destroy their altars, break their statues, cut down their groves. Adore not any strange god. The Lord He is a jealous God. Thou shalt not make to thyself any molten gods.

“Three times in the year all thy males shall appear in the sight of the Almighty Lord the God of Israel.”

And when Moses came down from the Mount Sinai, he held the two tables of the testimony, and he knew not that his face shone with rays of light (in the form of horns) from his communing with the Lord. And Aaron and the children of Israel, seeing the face of Moses, were afraid to come near. Moses upon this covered his face with a veil, and afterwards spoke all the words that had been commanded him to the people.

blood of the Paschal Lamb, (*see page 148.*) This was the figure of the Christian Feast of Easter, and of our delivery from the power of Satan by the Resurrection of Christ.

The second was the Feast of Weeks, fifty days afterwards, answering to our Feast of Pentecost. The solemnities of this feast were the offering of the first fruits, in token of having been delivered from the bondage of Egypt, and of having been brought into possession of the land promised to their fathers.

The third was the Feast of Tabernacles, in the autumn, when the vintage was over. All the people left their houses for seven days, and dwelt in tents, in memory of their wandering in the wilderness without fixed abode, and of their being fed with manna from heaven. Though it was a season of joy, still it had much the same object in view as the Christian Lent, to remind the people that life was short, and that heaven, not earth, was their home.

§ 25. *Aaron is consecrated High Priest, and the Tabernacle is dedicated.*

The work of the Holy Sanctuary, which had been broken off during the sin of the Golden Calf, had been resumed, and was now ready for dedication. The Priesthood, however, had first to be instituted, and Aaron was chosen to be the High Priest.

The Lord spoke to Moses, saying: "Take Aaron with his sons, their vestments and the oil of unction, and victims for sacrifice, and thou shalt gather together all the congregation to the door of the tabernacle." Moses did as he was commanded; and when the people were gathered together, Moses presented Aaron and his sons before the Lord: and when he had purified them, he vested the High Priest with the strait linen garment, girding him with the girdle, and putting on him the violet tunic; over it he put the ephod, and binding it with the girdle, he fitted to it the Rational, on which were engraven the words, "Doctrine and Truth." He put also the mitre upon his head, and upon the mitre, over the forehead, he put the plate of gold, consecrated with sanctification, as the Lord had commanded him. He took also the oil of unction, with which he anointed the Tabernacle with all the furniture thereof. And when he had sanctified and sprinkled the altar seven times, he anointed it and all the vessels thereof, and the brazen laver with the foot thereof he sanctified with the oil. And he poured it upon Aaron's head, and he anointed and consecrated him. And after he had offered his sons, he vested them with linen tunics

and girded them with girdles, and put mitres on them, as the Lord had commanded.

When all the preparations and sacrifices were over, Moses and Aaron went into the Tabernacle of Testimony, and afterwards came forth and blessed the



THE PRIEST.

THE HIGH PRIEST BLESSING THE PEOPLE.

THE LEVITE.

people, saying: "The Lord bless thee and keep thee, The Lord show His face to thee and have mercy upon thee, The Lord turn His countenance to thee and give thee peace."* And the glory of the Lord appeared to all the multitude. And behold, a fire coming forth

* This threefold blessing of the High Priest contains an indication of the mystery of the most Holy Trinity.

from the Lord devoured the holocaust and the fat that was upon the altar, which when the multitude saw they praised the Lord, falling upon their faces. The cloud also covered the Tabernacle of the Testimony and the glory of the Lord filled it, so that Moses could not go into the Tabernacle of the Covenant, the cloud covering all things, and the majesty of the Lord shining around.

Thus was the first Tabernacle set up, and its temporary Priesthood consecrated. And wherever the children of Israel removed, the Lord was present over the Tabernacle in a pillar of cloud by day, and a pillar of fire by night.

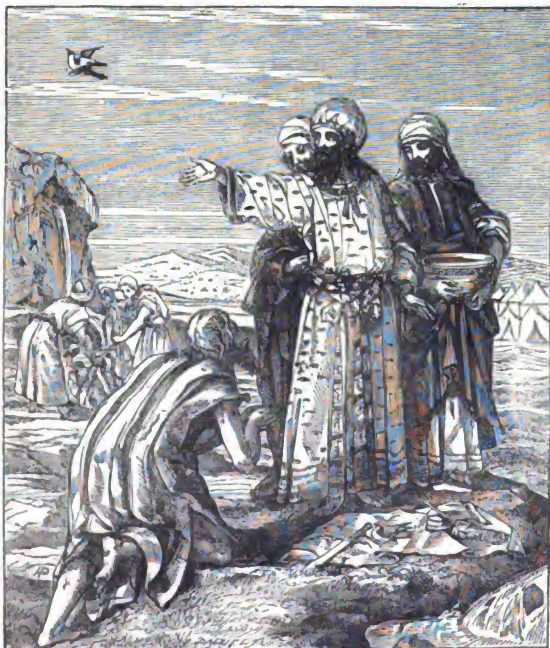
It must always be a great consolation for a Christian to reflect, that as this work of God with all its glories has perished in order to give place to the Holy Sacrifice and worship of the Catholic Church, so in due time the Catholic Church herself will be succeeded by the glories of the Heavenly Jerusalem. May all Christians be found pleasing to God, and by His mercy be brought within the curtain to see the glories of that Heavenly city which will never pass away !

§ 26. *The Cleansing of Leprosy.*

Among the many provisions of the law of Moses, the cure of leprosy deserves a particular notice. Leprosy was a sad and afflicting disease, which had made progress among the people during their misery and hard labour in the stone-quarries and brick-making pits of Egypt. And as God, when He healed the waters at Mara, had promised to become their physician, He

gave to Moses the following remedy for the disease. The persons supposed to be suffering from leprosy were to be brought to Aaron or to one of the priests, and if the priest pronounced the case to be one of leprosy,

TYPE OF THE SACRAMENT OF PENANCE.



CEREMONY OF CLEANSING THE LEPER.

the sufferer was to be separated from the camp and to dwell alone, no one being allowed to go near him. In this state he was to be brought to the priest, who was commanded to use the following rite for cleansing the

o

disease. The leper was to offer two sparrows with cedar wood, scarlet wool and hyssop. One of the sparrows was to be sacrificed in an earthen vessel over running waters. The other sparrow was to be dipped alive by the priest, with the cedar wood, the scarlet wool and the hyssop, in the blood of the sparrow that was killed; and the priest was to sprinkle the leper with the blood seven times, and then to let the live sparrow go, that it might fly into the field. Afterwards the garments of the leper were washed, and then, with other ceremonies and offerings, according to his rank and wealth, he was cleansed, and again admitted to the congregation.

The disease of leprosy is a figure of the state of the soul when it has fallen into mortal sin. We here see that God placed the remedy for leprosy in the hand, of Aaron and his sons, one of the conditions being that the leper should himself say that he was unclean, and should suffer himself to be brought to the priest. In the same way, the leprosy of sin is to be cleansed in the sacrament of penance, on the condition of a sincere confession being made and of an absolution being obtained from the priest who is the minister of the sacrament. The law of Moses contains also very many other interesting figures of the new and better covenant of Jesus Christ, if our space and time permitted us to study them all.

§ 27. *The Punishment of Blasphemy.*

It happened in a quarrel between two Israelites, that one of them blasphemed the Holy Name of God

and cursed it. He was seized and brought before Moses, who ordered him to be put in prison till he should know what the Lord should command. The Lord in reply spoke to Moses saying: "Bring forth the blasphemer without the camp, and let them that heard



THE BLASPHEMER STONED BY COMMAND OF MOSES.

him put their hands upon his head, and let all the people stone him; and speak to the children of Israel, 'The man that curseth his God shall bear his sin.'" Moses spoke to the children of Israel, and they brought

forth him that had blasphemed without the camp, and they stoned him. Such was the severe law of Moses, showing the hatred of God for the sin of blasphemy. When his own people afterwards blasphemed and reviled the King of Kings in his own person upon the cross, he prayed for them, and said: "Father, forgive them; they know not what they do."

§ 28. *The People quit Mount Sinai; further murmurings.*

Moses now commanded the people to march forward from Mount Sinai to the borders of the land of Canaan, the pillar of the cloud constantly going before them. The holy Tabernacle also was taken down and set up, in their various encampments; and whenever the ark was lifted up, Moses sang: "Arise, O Lord, and let Thine enemies be scattered, and let them that hate Thee flee from before Thy face;" and when the ark was set down, he said: "Return, O Lord, to the multitude of the host of Israel."

Notwithstanding the continual presence of the Majesty of God over the holy sanctuary, notwithstanding the many miracles they had witnessed, the daily providence by which they were fed with manna, the terrible punishment of the sin of the Golden Calf, and their special covenant concluded with God and ratified with blood, such was still the degraded and servile temper of many among the people, that murmuring was always rife among them. First, they repined at the fatigue of their marching, and were punished by a fire from God. Next, they found fault with the manna, and said: "We remember the fish which we ate in

Egypt, the cucumbers come into our mind, the melons, the leeks, the onions, and the garlic. Our soul is dry, our eyes behold nothing but this manna." God heard their murmuring, and brought a miraculous flight of quails into the camp; but afterwards punished the gluttony of the people with a pestilence. Soon after this ever Aaron and his sister, Mary, the prophetess, spoke publicly against Moses; God, however, rebuked them both, and Mary was punished by a leprosy that lasted seven days. Thus at length they came to Pharan, the southern border of the land of Canaan.

§ 29. *The Spies bring back an evil report of the Land.*

Moses here chose Josue and Caleb, and ten other men, one from each tribe, to go up and view the land, and to bring back a report of it. They went up as far as Hebron, and cutting off a branch with its cluster of grapes, which two men carried upon a pole, together with specimens of the pomegranates and figs, they came back to the camp, after an absence of forty days. Moses and Aaron now assembled the congregation, who were desirous to hear their report. The messengers then came forward to speak to the multitude,

(1.) St. Paul draws the very particular attention of all Christians to the events of the history about to follow. "I would not have you ignorant, brethren, that our fathers all passed through the sea," &c. "But with most of them God was not well pleased, for they were overthrown in the desert. Now these things were done in a figure of us, that we should not covet evil things, as they also coveted. Neither let us commit fornication, as some of them committed, and there fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and perished by serpents. Neither do you murmur, as some of them murmured, and were destroyed of the destroyer. Now all these things happened to them in figure, and they are written for our instruction upon whom the ends of the world are come." (1. Cor., x., 6-11.)

and showed them the fruits of the land, saying: "The land into which thou sentest us floweth indeed with milk and honey, as may be seen by these fruits: but



SPIES CARRYING GRAPES.

it hath very strong inhabitants, and the cities are great and walled." And they spoke ill of the land which they had viewed, saying: "The land devoureth its inhabitants: we saw certain monsters of the giant

kind, the sons of Enac, in comparison of whom we seemed like grasshoppers." Upon this the whole people began to murmur, and say: "Would God that we had died in Egypt, and would God that we might die in this wilderness: is it not better to return to Egypt?" And they even went so far as to say one to another, "Let us appoint a captain, and let us return to Egypt."

§ 30. *The Murmurers are condemned to die in the Wilderness.*

When Moses and Aaron heard this, they fell down flat upon the ground before the children of Israel. Josue and Caleb rent their garments and came forward before the people, saying: "The land which we have gone round is very good; if the Lord be favourable, He will bring us into it and give it to us. Be not rebellious against the Lord; fear ye not the people of this land, for we are able to eat them up as bread. All aid is gone from them: fear ye not, the Lord is with us."

As the people would not listen, but cried out, and were ready to have stoned them, the glory of the Lord appeared over the Tabernacle of the Covenant to all the children of Israel. And the Lord said to Moses: "How long will this people not believe Me for all the signs I have wrought before them? I will strike them with pestilence, but thee I will make a ruler over a nation mightier than this is." Moses said to the Lord: "Lest the Egyptians from the midst of whom thou hast brought forth this people, and the inhabitants of this land, who have heard that thou, O God, art among them and art seen face to face, (for thou goest

before them in a pillar of a cloud by day and a pillar of fire by night,) may hear that thou hast killed so great a multitude as it were one man, and may say, 'He could not bring the people into the land for which He had sworn, therefore did He kill them in the wilderness'—let the strength of the Lord be magnified, as Thou hast sworn: forgive I beseech Thee and be merciful to this people." The Lord said: "I have forgiven them according to thy word. Nevertheless, say thou to this people: 'According as you have spoken in my hearing, so will I do to you. In the wilderness shall your carcasses lie. From twenty years old and upwards, of those who have murmured against me, none shall enter into the land over which I lifted up my hand to make you dwell therein, except Caleb and Josue. But your children, of whom you said that they should be a prey to their enemies, will I bring in, that they may see the land which you have despised.'"

The messengers who had spoken ill of the land were struck, and died before the Lord. And when Moses spoke all these words to the people of Israel, they mourned exceedingly. Some of them, acting blindly and contrary to the warning of Moses, who said, "Go not up: the Lord is not with you"—went up armed, but were driven back with slaughter as far as Horma.

§ 31. *The Schism of Core and his adherents.*

A new evil now broke out in the camp. A cabal was formed against Moses and Aaron, by about two

hundred and fifty of the leading men of the congregation, headed by Core, a principal Levite, who said: "Why lift ye up yourselves above the people of the Lord?" Moses replied to Core: "Hear, ye sons of Levi: is it a small thing that the Lord hath separated you from all the people, and hath joined you to Himself, that you should challenge to yourselves the Priesthood also?" Moses also sent to Dathan and Abiron, the other ringleaders of the schism. They answered: "Wilt thou rule like a lord over us, and dost thou think to put out our eyes? We will not come." As they persisted in their opposition, Moses appointed the following trial to put the truth of their pretensions to the test. Core and his congregation were to stand on the following day with their censers, before the Lord and in the sight of all the people, at the door of the Tabernacle, and Aaron and his priests stood over against them. When this was done, the glory of the Lord appeared to them all, and Moses, at the command of God, ordered the whole people to separate themselves from the tents of Core, Dathan, and Abiron. As they were going away, Dathan and Abiron came and stood in the entry of their tents, with their wives and children. Moses bid the people take notice of them, and said: "If these men die the common death of all men, then the Lord hath not spoken by me. But if the Lord do a new thing, and the earth opening her mouth swallow them up alive, then you shall know that they have blasphemed the Lord." Immediately as he made an end of speaking, the earth broke asunder under their feet, and opening her mouth

devoured them with their tents and all their substance. Thus they perished from among the people, while a fire from the Lord destroyed the two hundred and fifty that offered incense.

The metal of their censers was afterwards made into plates and fastened to the altar for a memorial for ever, that no stranger not of the seed of Aaron should come near to offer incense to the Lord, lest he should suffer as Core had suffered.

The following day all the people murmured against Moses, and said: "You have killed the people of the Lord." This fresh sin was punished by a plague in which 14,700 men died. The cessation of the plague was obtained by the prayer of Aaron, who ran and offered incense, and thus stood between the dead and the living.

§ 32. *The Rod of Aaron blossoms.*

To put an end once for all to the cabals of the people respecting the title of Aaron to the Priesthood, and of the tribe of Levi to the ministry of the Sanctuary, God appointed all the princes of the people to bring a rod to represent each tribe, whilst Aaron's rod was to stand for the tribe of Levi. Thus there were twelve rods besides the rod of Aaron. Moses laid them before the Lord in the Tabernacle of the Testimony. On the following day the rod of Aaron, for the house of Levi, was found to have budded; and the buds swelled and formed into blossoms, which spread their leaves and produced almonds. This miracle had such an effect upon the children of Israel, that they

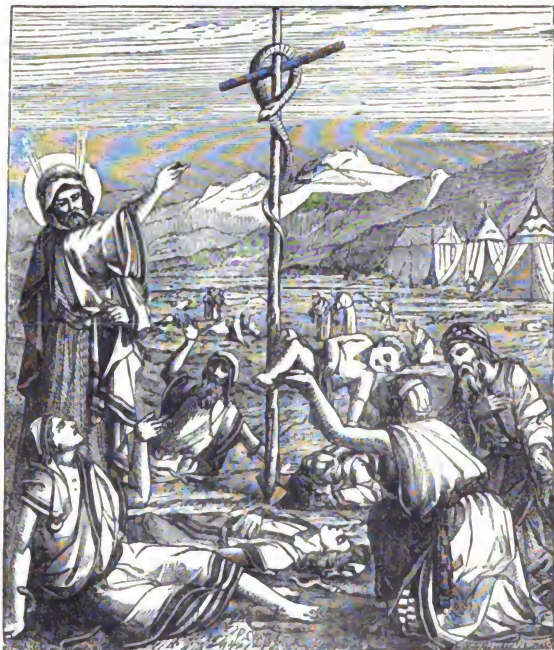
said: "We shall all to a man be utterly destroyed!" Moses returned to each of the tribes the rod which had represented them, and Aaron's rod was laid up by the ark of the covenant for a memorial for ever of his being chosen for the Priesthood. The blossoming of Aaron's rod is a figure of the glorious maternity of the Blessed Virgin, alone of all women both virgin and mother. It is also a figure of the fruitfulness of the Catholic Church, as compared with the barrenness of sects and heresies: it is the Catholic Church alone which is ever multiplying new missions in all countries, and ever shooting forth new blossoms and fruit.

§ 33. *The Brazen Serpent: a type of Christ.*

Mary the sister of Aaron was now dead, and Aaron by the command of God had gone up to die upon Mount Hor, Eleazar his son becoming High Priest in his stead. The forty years of wandering were drawing to an end, but the murmuring and discontented spirit of the people remained unchanged. The children of Edom had refused them the right of passage through their territory, and this refusal made it necessary to return back southward and pass to the east of Mount Seir where Edom dwelt. This increase of marching drew from them complaints and murmurs; they quarrelled with the manna, and asked Moses why he had brought them up out of Egypt, and complained that they had neither bread nor water. To punish them, God sent serpents among them, which bit and killed many of them. The people came at length, and said that they had sinned, and prayed Moses to take away

the serpents from them. Moses prayed for the people; and the Lord said to him: "Make a brazen serpent and set it up for a sign; whosoever being struck shall look upon it, shall live." Moses did so, and when they who

TYPE OF CHRIST.



THE BRAZEN SERPENT.

were bitten looked upon it, they were healed. This serpent was a figure of our Lord, as He Himself explains: "As Moses lifted up the serpent in the desert, so must the Son of Man be lifted up, that whosoever

believeth on him should not perish, but have life everlasting." (John, iii., 14.)

§ 34. *The Soothsayer of Ammon prophesies the coming of Christ.*

Moses had now overcome in battle, the Canaanites, Sehon the king of the Amorrites, and Og the king of Basan. The Moabites were struck with terror, and had cried out: "Wo unto thee, Moab, thou art undone." Balac the son of Sephor, one of the princes of Moab, hereupon called a council of the Madianite princes, and said to them: "This people Israel will destroy all that dwell in our borders, as the ox is wont to eat grass to the very roots." He then told them of one Balaam, a soothsayer among the children of Ammon, who dealt with a familiar spirit, and proposed that they should send for him to curse the enemy who threatened them. The princes of Madian agreed to this, and a deputation, bearing rich presents, was sent to invite him. Balaam refused to come, returning for answer: "The Lord hath forbid me to come with you." They sent a second time, and Balaam replied: "If Balac would give me his house full of silver and gold, I cannot alter the word of the Lord my God to speak either more or less. I pray you to stay here this night also, that I may know what the Lord will answer me once more." God came to Balaam in the night, and permitted him to go.

Balaam in the morning saddled his ass, and went with the princes of Madian; but God was angry with him, and sent His angel to stand with a drawn sword in the way. The ass on which he was riding saw the

angel, and turned aside into a field. Balaam beat her. The angel went forward and again stood in his way. The ass this time crushed her rider's foot against the wall, and Balaam beat her again. The angel, how-



THE DUMB ASS SPEAKS TO BALAAM.

ever, going forward the third time to a narrow place, where there was no way to turn aside either to the right hand or the left, stood there to meet him. And

when the ass saw the angel standing, she fell under the feet of her rider. Balaam beat her sides more vehemently than before with his staff; and the Lord opened the mouth of the ass, and she said: "What have I done to thee? why strikest thou me this third time? Am I not thy beast on which thou hast always been accustomed to ride until this present day? Tell me if I ever did the like thing unto thee?" Balaam said, "Never." Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way with a drawn sword. Balaam fell to the ground; and the angel said: "Why beatest thou thine ass these three times? I am come to withstand thee, because thy way is perverse and contrary to me. Unless the ass had turned out of the way I had slain thee, and she should have lived!" Balaam, struck with fear, offered to return, but the angel said: "Go now with these men, and see that thou speak no other thing than I shall command thee."

Balaam went on his way, and Balac received him. Great preparations were made for a solemn sacrifice as Balaam directed, and the assembled princes on the appointed day were anxiously expecting the curse. But the word of the Lord came to Balaam, and he returned to the princes as they were standing by the sacrifices, and said: "Balac, the king of Moab, hath brought me from Aram, from the mountains of the east. 'Come,' said he, 'and curse Jacob; make haste and detest Israel.' How shall I curse whom God hath not cursed? and how shall I detest whom the Lord detesteth not?" Balac in surprise said to Balaam:

"What is this thou dost? I sent for thee to curse mine enemies, and thou contrariwise blessest them." Balac tried a second time, but again Balaam was forced by a power he could not resist to bless Israel, saying: "I was brought to curse, the blessing I am not able to hinder!" Balac tried the third time, and again the third time Balaam broke forth into a prophetic blessing: "How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel! As woody vallies, as watered gardens near the rivers, as tabernacles which the Lord hath planted, as cedars by the water side. A STAR shall arise out of Jacob, and a sceptre shall spring up from Israel." When Balaam had done speaking, he rose up and returned to his place.

§ 35. *Balaam's Counsel to Balac, King of Moab, against Israel.*

St. John (Apoc., ii., 14) speaks of Balaam having taught Balac to cast a stumbling-block before the children of Israel. God had warned them: "Beware thou never join in friendship with the people of the land, which may be thy ruin, lest some one call thee to eat of the things sacrificed, and thou be enticed to follow strange gods." Balaam taught the king of Moab that he might prevail against Israel, if he could entice them into friendship. This was brought about by the daughters of Moab, who called them to their sacrifices, so that they ate of them and adored their gods. "Thus Israel was initiated to Baal-Phogor." The wrath of the Lord was kindled, and He said to Moses: "Take all the princes of the people and hang them up on gibbets against the sun, that My fury may be turned away

from Israel." And Moses said to the judges of Israel: "Let every man kill his neighbour that has been initiated to Baal-Phogor." And there were slain four and twenty thousand men.

Phineas, the son of Eleazar the priest, performed an act of zeal in behalf of the law, for which God rewarded him with the covenant of the priesthood for ever. Seeing an Israelite pass by the door of the Tabernacle, where the people were all weeping for their sin, in company with a Madianite woman, he rose up, and took a dagger, and following them into the tent, he thrust them both through, and the scourge ceased from Israel.

§ 36. *Moses provides for the Education of Israel.*

Moses, the lawgiver of his people, of whom God Himself bore witness, that he was most faithful in all His house, and that he spoke to Him mouth to mouth, knew well that a people of mere savages, rude, ignorant, and untaught, could not possibly continue to be the holy and royal people whom God had chosen to Himself for His own possession. Every one therefore had to be properly taught and instructed, for with an ignorant and degraded people God would not consent to dwell. Moses knew the difference between the two kinds of knowledge, which are described at length by the prophet Baruch, viz., natural knowledge and supernatural, or the knowledge of the present world, and the knowledge of God. And as the nations which Israel was commanded to destroy, were skilled in natural knowledge, Moses necessarily required for his people

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a knowledge much beyond what these nations possessed, otherwise there would have been no real difference between them, and Israel the royal people and priestly nation. Hence, Moses gave to Israel the knowledge of God, and commanded them to keep for ever in memory that God had chosen them for His own possession and had brought them near to Himself. The Creed of Moses for his people ran thus:—

When thy son shall ask thee in times to come, saying, What mean these testimonies, and ceremonies, and judgments which the Lord our God hath commanded us?

Thou shalt say to him, We were bondsmen of Pharaoh in Egypt, and the Lord brought us out of Egypt with a strong hand;

And He wrought signs and wonders great

and very grievous against Pharaoh and all his house in our sight;

And He brought us out from thence that He might bring us in, and give us this good land which He swore to our fathers;

And the Lord commanded that we should do all these ordinances, and fear the Lord our God, that it might be well with us as it is at this day.

“What other nation,” says Moses, “is there so renowned, that hath ceremonies, just judgments, and laws like unto you?”

Keep thyself therefore and thy soul carefully. Forget not all that thine eyes have seen, and let not these words go out of thine heart all the days of thy life;

Thou shalt teach them to thy sons and to thy grandsons. These words which I command thee this day, shall be in thy heart.

Thou shalt tell them to thy children, thou shalt meditate upon them sitting in thy house, and walking on thy journey, sleeping and rising.

Thou shalt bind them as a sign on thy hand, and they shall be and shall move between thine eyes;

Thou shalt write them in the entry and on the doors of thine house.

And you shall observe and fulfil them in practice. For this is your wisdom and understanding in the sight of nations.

The education then commanded by Moses, differed altogether from that of the other nations who knew not God. The knowledge of God was the life and the wisdom of Israel. What is now called “*secular education*,” is nothing but what the nations which were cast out of Palestine already possessed, and it has no more to do now with the Divine wisdom and understanding that distinguished Israel in the sight of nations than it had then. The persons now, who without faith in

another life, lay so much stress upon "secular education," are punished like the wicked nations of Canaan, by remaining strangers to the Divine wisdom and understanding which the Church inherits from Moses, and from a greater than Moses, our Lord Jesus Christ.

TYPE OF JESUS CHRIST.



MOSES SPEAKS HIS LAST WARNING.

§ 37. *The last words of Moses.*

Moses, faithful to his mission to the last, assembled the people before his death, and gave them his

last warning. He was now nearly 120 years old, yet his eye was not dim, neither were his teeth loosened. His words spoke of blessings, if the people observed the covenant of the Lord their God, and of judgments and calamities if they broke their covenant.

LAST WORDS OF MOSES.

Now if thou wilt hear the voice of the Lord thy God, to do and keep all His commandments, which I command thee this day, the Lord thy God will make thee higher than all the nations that are on the earth.

And all these blessings shall come upon thee and overtake thee; yet so if thou hear His precepts.

Blessed shalt thou be in the city, and blessed in the field.

Blessed shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, the droves of thy herds, and the folds of thy sheep.

Blessed shall be thy barns and blessed thy stores.

Blessed shalt thou be coming in and going out.

And the Lord will raise thee up to be a holy people to Himself, as He swore to thee; if thou keep the commandments of the Lord thy God, and walk in His ways.

And all the people of the earth shall see that the name of the Lord is called upon thee, and they shall fear thee.

But if thou wilt not hear the voice of the Lord thy God, to keep and to do all His commandments and ceremonies, which I command thee this day, all these curses shall come upon thee, and overtake thee.

Cursed shalt thou be in the city, cursed in the field.

Cursed shall be thy barn, and cursed thy stores.

Cursed shall be the fruit of thy womb, and the fruit of thy ground, the herds of thy oxen, and the flocks of thy sheep.

Cursed shalt thou be coming in, and cursed going out.

Be the heaven, that is over thee, of brass: and the ground thou treadest on, of iron.

And mayest thou grope at mid-day as the blind is wont to grope in the dark, and not make straight thy ways. And mayest thou at all times suffer wrong, and be oppressed with violence, and mayest thou have no one to deliver thee.

And thou shalt be lost, as a proverb and a bye-word to all people, among whom the Lord shall bring thee in.

And as the Lord rejoiced upon you before, doing good to you and multiplying you: so He shall rejoice destroying and bringing you to nought, so that you shall be taken away from the land which thou shalt go in to possess.

The Lord shall scatter thee among all nations, from the farthest parts of the earth to the ends thereof. Neither shalt thou be quiet even in those nations, nor shall there be any rest for the sole of thy foot; for the Lord shall give thee a fearful heart, and languishing eyes, and a soul consumed with pensiveness.

And all these curses shall come upon thee, and shall pursue and overtake thee, till thou perish; because thou heardest not the voice of the Lord thy God, and didst not keep His commandments and ceremonies which He commanded thee.

Moses wrote down all the words of his law in a book, and gave it to the Levites, with charge to put

EXPLANATION OF THE TYPE OF MOSES.—Moses is a type of Christ, as having broken the power of Pharaoh, a figure of the Devil whose power Christ has destroyed. Christ is the guide of every Christian in his passage through this life to Heaven, as Moses was the guide and leader of the people through the wilderness to the promised land. Christ did not speak in His own name, but was sent by God the Father. Moses in the same manner did not take his mission upon himself, but

it in the side of the ark of the covenant, that it might be there for a testimony, saying: "While I am yet living and going in with you, you have always been rebellious against the Lord; how much more when I shall be dead!" Moses also wrote a song, and spoke it in the hearing of the whole assembly of Israel.

After this, Moses went up at the command of God from the plains of Moab to the top of Phasga, upon Mount Nebo, over against Jericho; and the Lord showed him all the land, saying: "This is the land which I swore to Abraham, Isaac, and Jacob, that I would give it to their seed. Thou hast seen it with thine eyes, but thou shalt not go over to possess it, for you trespassed against Me in the midst of the children

was sent; and whenever the people murmured against him, he declared that they were not murmuring against him, but against God. Christ died upon Mount Calvary, and by His death opened the kingdom of Heaven. Moses by his death removed the last remaining hindrance to the people's entering the promised land.

THE LAW OF MOSES A TYPE OF THE GOSPEL.—Moses had taught the people that they were not to pretend that they could not observe the laws which he gave them. "This commandment which I command thee this day is not above thee nor far off from thee, that thou shouldst say: 'Which of us can go up to Heaven to bring it unto us, that we may hear and fulfil it?' neither is it beyond the sea, that thou mayest excuse thyself and say: 'Which of us can cross the sea and bring it unto us?' but the word is very nigh unto thee, in thy mouth and in thy heart that thou mayest do it. Consider that I have set before thee this day life and good, and on the other hand death and evil. Choose therefore life, that thou and thy seed may live." The warning spoken by Moses applies to every Christian, with far greater force. Our Lord has said to us: "What shall it profit a man if he should gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" St. John (Apoc., xxii., 11) says: "He that is filthy let him be filthy still, and he that is holy let him be sanctified still." To choose once for all between eternal life and eternal death, between eternity in heaven and eternity in hell, is the choice put before every Christian, and therefore a greater and far more serious choice, than the choice between the curses of Mount Ebal and the blessings of Mount Garizim, spoken by Moses. May Almighty God grant to all Christians, and especially to the readers of this little book, the grace to make the good choice of eternal life and of heaven, to which our most merciful Redeemer lovingly invites us all!

of Israel, at the waters of contradiction at Cades, and did not sanctify Me among the children of Israel." And Moses the servant of the Lord died there, in the land of Moab, by the commandment of the Lord. And He buried him in the valley of the land of Moab over against Phogor, and no man knoweth of his sepulchre to this present day.

THIRD SUBDIVISION.—THE CONQUEST OF CANAAN—40 YEARS.

§ 38. *Josue succeeds Moses.*

After the mourning for the death of Moses was accomplished, the Lord spoke to Josue the minister of Moses, and said to him: "Moses my servant is dead; arise, and pass over this Jordan, thou and thy people with thee, into the land which I will give to the children of Israel. As I have been with Moses, so will I be with thee. Let not the book of the law depart from thy mouth, but thou shalt meditate on it day and night, that thou mayest observe and do all things that are written in it; then shalt thou direct thy way and understand it."

Josue assembled the people, and spoke all these words to them, and they replied: "As we obeyed Moses in all things, so will we obey thee also."

§ 39. *The Faith of Rahab.*

Josue now sent two men as spies to view the city of Jericho. They came into the town, and lodged at the house of a woman of the name of Rahab. The king of Jericho, hearing that spies were come to her house, sent to demand their being given up. But

Rahab hid them, by covering them with the flax that



RAHAB LETS THE SPIES ESCAPE THROUGH THE WINDOW.

was lying on the roof of her house ; and answered the

king's messengers, saying: "I confess that they came to me, but I knew not whence they were. And at the time of the shutting of the gate, they went out both together: pursue after them quickly, and you will overtake them." The king's messengers accordingly pursued after them along the road leading to the fords of the Jordan. Rahab then went up to the top of the house to the two spies her guests, who were not yet asleep, and said to them: "I know that the Lord hath given this land to you, for the dread of you is fallen upon us, and all the inhabitants of the land have lost strength. We have heard that the Lord dried up the water of the Red Sea at your going in, when you came out of Egypt, and what you did to Sehon and Og, whom you slew: and hearing these things our heart hath fainted away; for the Lord your God, He is God in heaven above, and in the earth beneath. Swear to me, therefore, as I have shown mercy to you, that you will save my father and mother, my brethren and sisters, and deliver their souls from death." They swore as she desired; and then she let them down with a cord, out of the window, for her house joined close to the wall. And she said: "Get you up to the mountains, lest perhaps they meet you as they return, and there lie hid three days, and so you shall go on your way." The men did as Rahab directed, and came back to Josue, telling him all that had befallen them, and saying: "The Lord hath

St. Paul mentions Rahab as an example of faith in the power of God to fulfil His promises: "By faith Rahab perished not with the unbelievers, receiving the spies with peace." (Heb., xi., 31.)

delivered all this land into our hands, and all the inhabitants thereof are overthrown with fear."

§ 40. *The Ark of the Covenant passes the Jordan.*

Josue now made a proclamation to the people: "Be ye sanctified, for to-morrow the Lord will do wonders among you." And he said to the priests: "Take up the ark of the covenant, and go before the people." And they obeyed his commands, and took it up and walked before them. And it came to pass, as God had promised, that as soon as they came into the Jordan and their feet were dipped in part of the water which was then at the full, being harvest time, the waters that came down from above stood in one place, and those that were beneath ran down into the Dead Sea till they wholly failed. The people thus marched over against Jericho, and the priests that carried the ark of the covenant of the Lord, stood girded upon the dry ground in the midst of the Jordan, and all the people passed over the channel that was dried up.

When they were passed over, Josue commanded a memorial of their miraculous entry into Canaan to be set up. Twelve men, one of every tribe, were directed to take each a hard stone from the place where the feet of the priests bearing the ark had rested in the bed of the Jordan, and to set it up in the place where they pitched their tents for the night. Josue said: "That this may be a sign among you: and when your children shall ask you in times to come, 'What mean these stones?' you shall answer them: 'The waters of Jordan ran off before the ark of the covenant of the

Lord, when it passed over the same ; therefore were these stones set up for a monument of the children of Israel for ever."



MEMORIAL OF THE PASSAGE OF THE JORDAN.

On the day that the children of Israel first ate of the corn of the land the manna ceased. And on the fourteenth day of the month, at evening, the whole people kept the Pasch, in the plains of Jericho. The spot where the stones of memorial were set up was called

Galgai, and this as we shall afterward see became a place of considerable note in the history of the nation.

§ 41. *The Walls of Jericho fall down ; Rahab is saved.*

Jericho was close shut up for fear of the children of Israel, and no man durst go out or come in. And the Lord said to Josue: "Behold, I have given into thy hands Jericho, and the king thereof and all the fighting men." The taking of this first stronghold of the nations whom they were to dispossess, was to be a sign that God was on the side of Israel, by its being the work of God Himself. The priests were commanded to carry the ark round the city for six days in succession, the armed men going before it, and the rest of the common people following. Not a shout was to be made, or a voice or a sound to be heard, except that of the seven trumpets which were blown by seven priests going before the ark. On the seventh day they rose up early and went round the city seven times, and the seventh time Josue said to all Israel: "Shout, for the Lord hath delivered the city to you; let this city be anathema to the Lord and all things that are in it. Only let Rahab live, with all that are with her in the house, for she hid the messengers whom we sent." The people raised a shout and the trumpets blew, and the walls of the city forthwith fell down, so that every man went up at the place that was over against him, and they took the city. Rahab alone was saved. The city they burned and everything that was in it, except the gold and silver, and vessels of brass and iron, which were consecrated to the treasury.

§ 42. *Achan's Sacrilege is discovered and punished.*

Josue proceeded to attack the next stronghold, Hai, but his men of war were defeated and fled. Josue fell down before the Lord, and said: "My Lord, what shall I say, seeing Israel turning their backs to their enemies?" The Lord said to Josue: "Israel hath sinned and transgressed, and they cannot stand before their enemies. They have taken of the anathema, and have stolen, and lied, and hidden it among their goods. I will be no more with you till you destroy him that is guilty of this wickedness." Josue therefore made all the people appear before the Lord, and the lot fell upon the tribe of Juda. The families of this tribe were now brought up one by one, and the lot fell upon the family of Zare. This family was brought up by houses, and the lot fell upon the house of Zabdi. And bringing his house man by man, Josue discovered Achan the son of Charmi. Josue spoke to him and said: "My son, give glory to the Lord God of Israel, and confess and tell me what thou hast done, hide it not." Achan said: "Indeed, I have sinned against the Lord, for I saw among the spoils a scarlet garment exceeding good, and two hundred sicles of silver, and a golden ingot of fifty sicles; and I coveted them, and took them away, and have hid them in the ground in the midst of my tent." Josue sent his servants, who ran and found all the things hidden in his tent as he had said. Josue then took Achan, his sons and daughters, his tent and all that he had, and brought them to the valley of Achor. And there he said: "Be-

cause thou hast troubled Israel, the Lord trouble thee this day." And all Israel stoned him, and all that he had was consumed with fire. After the sin was



ACHAN'S SACRILEGE IS DISCOVERED.

removed from Israel, Josue marched against Hai, and it was taken.

§ 43. *A lesson against over-confidence in self.*

The inhabitants of Gabaon, hearing all that Josue had done against Jericho and Hai, and knowing that

the children of Israel would refuse to make any league or covenant with them, if they knew them to be of the inhabitants of the country, they were afraid, and devised the following stratagem to save themselves. As it would come to their turn next to be attacked, and they did not dare on this account to join the league that was being formed by all the other people to resist Israel, there was no time to be lost. So they laid old sacks upon their asses, wine-skins rent and sewed up again, and put on old shoes covered with patches for a show of age, and old garments; the loaves also which they carried for provision by the way, were hard and broken into pieces. And thus they went to Josue, who then abode in the camp at Galgal, and said to him and to all Israel with him: "We are come from a far country, desiring to make peace with you." And the children of Israel answered them and said: "Perhaps you dwell in the land that falls to our lot: if so, we can make no league with you." They said: "We thy servants are come from a very far country, in the name of the Lord thy God; for we have heard the fame of His power, and all the things that He did in Egypt. Behold, these loaves we took them hot when we set out from our houses to come to you, and now they are become dry and broken in pieces by being exceeding old; these bottles of wine when we filled them were new, now they are rent and burst: these garments we have on, and the shoes on our feet, by reason of the very long journey are almost consumed." Josue tasted their provisions, and without thinking of consulting the Lord, he made peace

with them and entered into a league with them; the princes of the multitude also swore to them that they should not be slain. Three days after the league was made, they heard that they dwelt close by. But as they had sworn without asking counsel of the Lord,



JOSUE IS DECEIVED BY THE GABAONITES.

notwithstanding that the multitude murmured, they were forced to abide by their oath, and the Gabaonites were thus spared, and were made hewers of wood and drawers of water to the altar of the Lord.

§ 44. *The Sun stands still in the valley of Ajalon.*

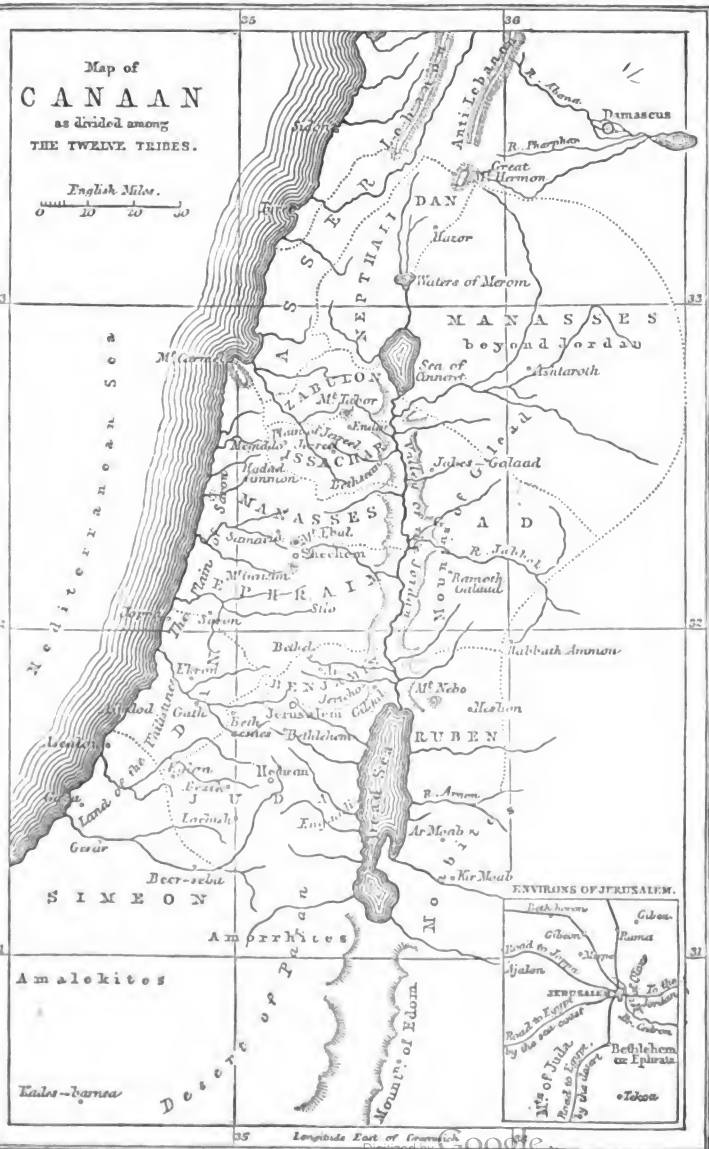
The league that the people of the land were forming against Josue, began by making an example of Gabaon for having gone over to the side of Israel. Five kings of the Amorrites came up and camped against it, and the Gabaonites, in distress, sent to Josue to ask for help. Josue now consulted the Lord, and was told "not to fear, for that they would not be able to stand against him." Accordingly he marched up all the night from Galgal, and came upon them suddenly, and overthrew them with great slaughter. Josue spoke to the Lord in the sight of the people, and said: "Move not, O Sun, toward Gabaon, nor thou, O Moon, toward the valley of Ajalon." And the Sun and the Moon stood still in the midst of heaven, and hasted not to go down for the space of one day. There was not before or after so long a day; the Lord obeying the voice of a man and fighting for Israel.

§ 45. *Five Kings of the Amorrites are hung upon gibbets.*

Josue returned to the camp at Galgal, and word was brought to him that the five kings had hid themselves in a cave of the city of Maceda. Josue commanded to bring them forth; and when they were brought forth, he said to the chiefs of the army that were with him: "Go and set your feet on the neck of these kings." And when they had done so, he said again to them: "Fear not, neither be ye dismayed; take courage and be strong; for so will the Lord do to all your enemies against whom ye fight." Josue slew the

Map of
CANAAN
as divided among
THE TWELVE TRIBES.

English Miles.
0 10 20 30



ENVIRONS OF JERUSALEM.



five kings, and hanged them upon five gibbets, where they remained till the evening. They were then taken down and cast into the cave where they had lain hid.

§ 46. *Josue's last words and death.*

God had fulfilled His word to Josue, and had been with him as He had been with Moses. Israel was now in possession of the land promised to Abraham, Isaac, and Jacob. Thirty-one kings had been slain, and their people put to the sword, and the land portioned out to the twelve tribes. "The tribe of Levi had no possession, for the Lord God of Israel was his possession, as He spoke to them." Josue had appointed cities of refuge for whosoever might kill his neighbour unawares to flee to; he had read the blessings from Mount Garizim, and the curses from Mount Ebal, and had carried the law of Moses into effect. "And not so much as one word which God had pro-

SHORT DESCRIPTION OF PALESTINE.—The tribes of Ruben, Gad, and the half-tribe of Manasses had obtained permission from Moses to remain in possession of the meadows and pasture land to the east of the Jordan, northwards from the people of Moab to the borders of the territory of Damascus; the other nine tribes, and the remaining half of the tribe of Manasses, went over the Jordan: of these, Juda, Simeon, and Benjamin, occupied the south, adjacent to the cities of the Philistines on the sea coast. Asser, Dan, and Nephthali, held the north, adjoining the merchant cities of Tyre and Sidon, and the Mount Lebanon. Ephraim, the most numerous of the tribes, occupied the middle of Palestine, the part the most fruitful for the purposes of agriculture of the whole of the country that was conquered. The entire country occupied by the Israelites is a mountain range lying between the sea and the valley of the Jordan. The plain country towards the sea is about ten miles wide, and the breadth of the mountain range from east to west about thirty miles. The hills form innumerable small valleys, which were terraced into vineyards and gardens, while the flocks and herds of the Israelites were sent sometimes to considerable distances in search of pasturage; the wealth of the nation consisted in possessions of this kind, until Solomon's reign introduced merchandise and shipping.

mised to perform to them was made void, but all came to pass." Before his death he gathered all the tribes of Israel together in Sichem, and he spoke thus to the people:—

LAST WORDS OF JOSUE.

Thus saith the Lord the God of Israel: Your fathers dwelt of old on the other side of the river, Thare the father of Abraham, and Nachor: and they served strange gods.

And I took your father Abraham from the borders of Mesopotamia: and brought him into the land of Chanaan: and I multiplied his seed.

And gave him Isaac: and to him again I gave Jacob and Esau. And I gave to Esau mount Seir for his possession: but Jacob and his children went down into Egypt.

And I sent Moses and Aaron, and I struck Egypt with many signs and wonders.

And I brought you and your fathers out of Egypt, and you came to the sea: and the Egyptians pursued your fathers with chariots and horsemen, as far as the Red Sea.

And the children of Israel cried to the Lord: and he put darkness between you and the Egyptians, and brought the sea upon them, and covered them. Your eyes saw all that I did in Egypt, and you dwelt in the wilderness a long time:

And I brought you into the land of the Amorrite, who dwelt beyond the Jordan. And when they fought against you, I delivered them into your hands, and you possessed their land, and slew them.

And Balac son of Sephor king of Moab arose and fought against Israel. And he sent and called for Balaam son of Beor, to curse you:

And I would not hear him, but on the contrary I blessed you by him, and I delivered you out of his hand.

And you passed over the Jordan, and you came to Jericho. And the men of that city fought against you, the Amorrite, and the Pherezite, and the Chanaanite, and the Hethite, and the Gergesite, and the Hivite, and the Jebusite: and I delivered them into your hands.

And I sent before you hornets: and I drove them out from their places, the two kings of the Amorrites, not with thy sword nor with thy bow.

And I gave you a land, in which you had not laboured, and cities to dwell in which you built not, vineyards and oliveyards, which you planted not.

Now therefore fear the Lord, and serve Him with a perfect and most sincere heart: and put away the gods which your fathers served in Mesopotamia and in Egypt, and serve the Lord.

But if it seem evil to you to serve the Lord, you have your choice: choose this day that which pleaseth you, whom you would rather serve, whether the gods which your fathers served in Mesopotamia, or the gods of the Amorrites, in whose land you dwell: but as for me and my house we will serve the Lord.

The people answered and said:—

God forbid that we should leave the Lord and serve strange gods.

The Lord our God, He brought us and our fathers out of Egypt out of the house of bondage, and did very great signs in our sight, and preserved us in all the way by which we jour-

neyed, and among all the people through whom we passed.

And He hath cast out all the nations, the Amorrite the inhabitant of the land into which we are come. Therefore we will serve the Lord, for He is our God.

Josue said to the people: "You will not be able to serve the Lord; for He is a holy God, mighty and jealous, and will not forgive your wickedness and your

sins. If you leave the Lord and serve strange gods, He will turn and afflict you, and will destroy you after all the good He hath done to you." And the people said to Josue: "No! it shall not be as thou sayest, but we will serve the Lord." And Josue said to the people: "You are witnesses that you yourselves have chosen the Lord to serve Him," and they answered: "We are witnesses." Josue took a great stone and set it under the oak that was in the Sanctuary of the Lord, and he said to all the people: "Behold, this stone shall be a testimony unto you, that it hath heard all the words of the Lord which He hath spoken unto you; lest perhaps hereafter you will deny it and lie to the Lord."

After this Josue, who is called Jesus in the Acts of the Apostles, died, being a hundred and ten years old, and they buried him in his own possession, in Mount Ephraim. The bones also of Joseph, which had been brought up out of Egypt, they buried in Sichem, in the field which Jacob bought for a hundred lambs from the sons of Hemor.

FOURTH SUBDIVISION.—THE JUDGES OF ISRAEL. (B.C. 1410.—B.C. 1075.)

§ 47. *The falling away to Idolatry begins.*

The children of Israel served the Lord all the days of Josue, and of the princes of the people who had seen all the great works of the Lord which He had done in Israel; but when these living witnesses died away, and there arose others who had not seen the works that He had done for Israel, the children of Israel did evil in the sight of the Lord; they left the

Lord the God of their fathers, who had brought them out of Egypt, and they followed after strange gods, Baal and Astaroth.

An angel of the Lord had spoken to the people at Galgal and had said :—

THE ANGEL'S WARNING.

I made you go out of Egypt, and have brought you into the land for which I swore to your fathers: and I promised that I would not make void my covenant with you for ever:

On condition that you should not make a league with the inhabitants of this land, but should throw down their altars: and you would not hear my voice: why have you done this?

Wherefore I would not destroy them from

before your face: that you may have enemies, and their gods may be your ruin.

For this nation hath made void my covenant, which I had made with their fathers, and hath despised to hearken to my voice:

I also will not destroy the nations which Josue left, when he died:

That through them I may try Israel, whether they will keep the way of the Lord, and walk in it, as their fathers kept it, or no.

The children of Israel therefore dwelt in the midst of the nations whom they ought to have utterly destroyed, and the people of the land, as Moses had foretold, became a snare to them, and drew them off to serve their idols, Baalim and Astaroth. This brought heavy judgments upon them, and as Moses had warned them, so it came to pass: "Because they would not serve the Lord their God with joy and gladness of heart for the abundance of all things; they served the enemy whom God sent upon them, in hunger, thirst, and nakedness, and in want of all things." Yet the Lord their God remembered His mercy, and from time to time gave them deliverers who rose up and judged the people, and restored the faith and worship of the God of Israel:

§ 48. *An Act of Retribution.*

As Juda was taking possession of their territory, they defeated the men of Besec, and took their king Adonibesec prisoner; they cut off his fingers and his

toes, and Adonibeseck said: "Seventy kings having their fingers and their toes cut off gathered up the leavings of the meat under my table: as I have done, so hath God requited me."



RETRIBUTION UPON ADONIBESEK.

§ 49. *Jahel kills Sisara in her tent.*

One of the enemies whom God raised up to punish Israel was Jabin, king of Canaan, who reigned in Asor, and who for twenty years grievously oppressed

the children of Israel ; Sisara, the general of his army, had nine hundred chariots, armed with scythes. Debbora, a prophetess, judged Israel at this time, and she sent to Barac, the son of Abinoam, a prince of the people in Nepthali, to gather an army of ten thousand of the fighting men of Nepthali and Zabulon, to give battle to Sisara, for the Lord would deliver him into his hand.

Barac gathered his men together and came down upon Sisara from Mount Thabor, which was afterwards the place of our Lord's Transfiguration. And the Lord struck such terror into Sisara and all his host, that they fled in complete disorder.

Sisara, who had leapt from his chariot and was fleeing upon foot, came to the tent of Jabel the wife of Haber the Cinite, for there was peace between Jabin the king of Asor, and the house of Haber the Cinite. And Jabel went forth to meet Sisara, and said to him : " Come in to me, my lord ; come in, fear not." He went into her tent, and being covered by her with a cloak, said to her : " Give me, I beseech thee, a little water, for I am very thirsty." She opened a bottle of milk, and gave him to drink, and covered him. And Sisara said to her : " Stand before the door of the tent, and when any shall come and inquire of thee, saying : ' Is there any man here ? ' thou shalt say : ' There is none.' " So Jabel Haber's wife took a nail of the tent, and taking also a hammer and going in softly and with silence, she put the nail upon the temples of his head, and striking it with the hammer, drove it through his brain fast

into the ground: and so passing from deep sleep to death, he fainted away and died. And behold Barac came pursuing after Sisara: and Jahél went out to



SISARA IS SLAIN IN THE TENT BY JAHÉL.

meet him, and said to him: "Come, and I will shew thee the man whom thou seekest." And when he came into her tent, he saw Sisara lying dead, and the nail fastened in his temples.

Then Debbora and Barac sang this canticle to the Lord :—

THE SONG OF DEBBORA.

O you of Israel, that have willingly offered your lives to danger, bless the Lord.

Hear, O ye kings, give ear, ye princes : It is I, it is I, that will sing to the Lord, I will sing to the Lord the God of Israel.

The valiant men ceased and rested in Israel until I arose : until Debbora arose a mother in Israel.

The Lord chose new wars, and He Himself overthrew the gates of the enemies : a shield and spear was not seen among forty thousand of Israel.

My heart loveth the princes of Israel : O you that of your own good will offered yourselves to danger, bless the Lord.

Galaad rested beyond the Jordan, and Dan applied himself to ships ; Asser dwelt on the sea shore, and abode in the havens.

But Zabulon and Nephthali offered their lives to death in the region of Merome.

The kings came and fought ; the kings of Canaan fought in Tanach, by the waters of Mageddo, and yet they took no spoils.

War from heaven was made against them, the stars remaining in their order fought against Sisara.

Curse ye the land of Meroz, said the angel of the Lord : curse the inhabitants thereof,

because they came not to the help of the Lord, to help his most valiant men.

Blessed among women be Jael the wife of Haber the Cinite, and blessed be she in her tent.

He asked her water and she gave him milk, and offered him butter in a dish fit for princes.

She put her left hand to the nail, and her right hand to the workman's hammer, and she struck Sisara, seeking in his head a place for the wound, and strongly piercing through his temples.

At her feet he fell : he fainted, and he died : he rolled before her feet, and he lay lifeless and wretched.

His mother looked out at a window, and howled : and she spoke from the dining-room : Why is his chariot so long in coming back ? Why are the feet of his horses so slow ?

One that was wiser than the rest of his wives, returned this answer to her mother-in-law :

Perhaps he is now dividing the spoils, and the fairest of the women is chosen out for him : garments of divers colours are given to Sisara for his prey, and furniture of different kinds is heaped together to adorn the necks.

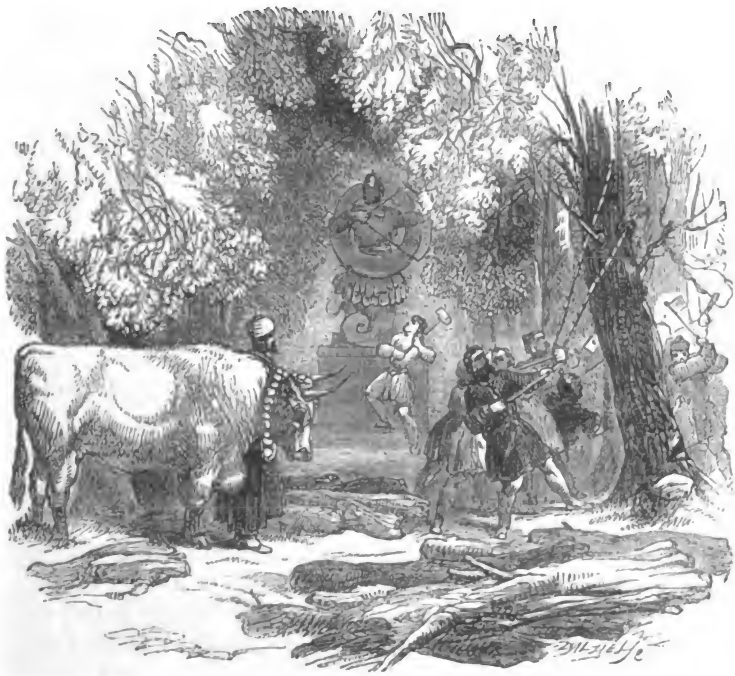
So let all thy enemies perish, O Lord : but let them that love thee shine, as the sun shineth in his rising.

§ 50. Gedeon.

The land had now rest for forty years ; and as the memory of the victory died away, the children of Israel again did evil in the sight of the Lord. And the Lord delivered them into the hands of their old enemies, the Madianites. When the fields were sown, Madian and Amalec, and other tribes from the east, came up and filled the whole country like locusts with the multitude of their camels and men, wasting whatever they touched, and leaving nothing at all in Israel for the sustenance of life. The people suffered grievously, and had to make themselves dens and caves in the

mountains, and strongholds to resist. Israel was thus humbled exceedingly in the sight of Madian, and they cried to the Lord for help against the Midianites.

The angel of the Lord appeared to Gedeon as he



GEDEON DESTROYS THE ALTAR AND GROVE OF BAAI.

was thrashing wheat by his father's wine-press, and said: "The Lord is with thee, O most valiant of men." Gedeon answered: "If the Lord be with us, why have these evils fallen upon us? Where are His

miracles which our fathers have told us of, saying : ' The Lord brought us up out of Egypt ' ? but now the Lord hath forsaken us, and delivered us into the hands of Madian." The same night the angel appeared to him, and commanded him to destroy the grove and altar of Baal. Gedeon, fearing to do this by day, did it all early in the morning.

When the men of the town saw the altar destroyed and the grove cut down, they said one to another : " Who hath done this ? " and when they were told that it was Gedeon, the son of Joas, they came to Joas and said : " Bring out thy son that he may die, for he hath destroyed the altar of Baal, and hath cut down his grove." Joas answered : " Are you the avengers of Baal, that you fight for him ? If he be a god, let him revenge himself on him that hath cast down his altar."

From this day the spirit of the Lord came upon Gedeon, and he sounded a trumpet, and sent messengers to the tribes of Aser, Zabulon, and Nepthali to follow him. Gedeon asked a sign, and said to God : " If Thou wilt save Israel by my hand, as Thou hast said, I will put this fleece of wool on the floor, and it there be dew upon the fleece only, and it be dry on all the ground beside, I shall know that by my hand, as Thou hast said, Thou wilt deliver Israel." It was so. And rising before day, he wrung the fleece and filled a vessel with the dew. On the following night Gedeon prayed that the fleece only might be dry and all the ground wet with dew ; and it was so.

Gedeon on the strength of these signs proceeded

to the fight. But God came to him and instructed him to reduce his followers to the number of three hundred. In the evening before the battle, Gedeon and his servant stole in disguise into the camp of

TYPE OF THE BLESSED VIRGIN.



GEDEON FINDS THE FLEECE COVERED WITH DEW.

Madian, and there he heard a Madianite relate to his

EXPLANATION OF THE TYPE OF GEDEON.—The fleece of Gedeon is referred to as a type of the Blessed Virgin in the vespers of the Circumcision, “When Thou wast born in an unspeakable manner from a Virgin, the Scriptures were fulfilled. Thou camest down as the dew into the fleece; We praise Thee, O our God.”

comrade, saying: "I dreamt a dream, and it seemed to me as if a hearth-cake of barley bread rolled and came down into the camp of Madian, and when it was come to a tent it struck it and beat it down flat to the ground." He to whom he spoke answered: "This is nothing else but the sword of Gedeon, the son of Joas, a man of Israel." When Gedeon heard this he adored, and returned to the camp of Israel, and said: "Arise, for the Lord hath delivered the camp of Madian into our hands."

Gedeon attacked the Madianite camp the same night. The Madianites were seized with a panic and fled, and their overthrow was complete.

§ 51. *A Usurper punished.*

Gedeon died in a good old age; and the children of Israel again-did evil, and made a covenant with Baal that he should be their god. Abimelech, a younger son of Gedeon, related by his mother's side to the people of Sichem, came to Sichem and made interest with the inhabitants to be chosen their king. They were won by him, and gave him a sum of money from the treasury of their temple Baalberith, with which he hired a company of men who were needy and vagabonds to follow him. With these followers, he came down upon his father's house, and slew seventy men of his brethren the sons of Gedeon upon one stone; Joatham the younger brother alone escaping.

As the men of Sichem after this were assembled under the oak tree that stood in Sichem, engaged in

making Abimelech king, Joatham hearing of it, came and stood upon Mount Garizim, and cried out saying: "Hear me, ye men of Sichem, so may God hear you."

JOATHAM'S FABLE AND SPEECH.

The trees went to anoint a king over them: and they said to the olive tree: Reign thou over us

And it answered: Can I leave my fatness, which both gods and men make use of, to come to be promoted among the trees?

And the trees said to the fig tree: Come thou and reign over us.

And it answered them: Can I leave my sweetness, and my delicious fruits, and go to be promoted among the other trees?

And the trees said to the vine: Come thou and reign over us.

And it answered them: Can I forsake my wine, that cheereth God and men, and be promoted among the other trees?

And all the trees said to the bramble: Come thou and reign over us.

And it answered them: If indeed you mean to make me king, come ye and rest under my shadow; but if you mean it not, let fire come out from the bramble, and devour the cedars of Libanus.

Now therefore if you have done well, and without sin in appointing Abimelech king over you, and have dealt well with Gedeon, and with his house, and have made a suitable return for the benefits of him who fought for you,

And exposed his life to dangers, to deliver you from the hands of Madian,

And you are now risen up against my father's house, and have killed his sons seventy men upon one stone, and have made Abimelech the son of his handmaid king over the inhabitants of Sichem, because he is your brother:

If therefore you have dealt well, and without fault with Gedeon and his house, rejoice ye this day in Abimelech, and may he rejoice in you.

But if unjustly: let fire come out from him, and consume the inhabitants of Sichem, and the town of Mello: and let fire come out from the men of Sichem and from the town of Mello, and devour Abimelech.

And when he had said this he fled, for fear of Abimelech his brother.

The murderer and usurper did not prosper. The Lord sent a very evil spirit between Abimelech and the inhabitants of Sichem, who began to detest him. A conspiracy was formed against him, which however Abimelech overcame, and put the men of Sichem to the sword, but as he proceeded from thence to attack the town of Thebes, and was going to set fire to the gate of a certain high tower, a woman cast a piece of a millstone upon him from above and broke his skull. He called hastily to his armour-bearer and said: "Draw thy sword and kill me, lest it should be said I was killed by a woman." The armour-bearer did as he

was commanded. Thus God repaid the evil that Abimelech had done against his father, killing his seventy brethren. The Sichemites also were rewarded



ABIMELECH'S DEATH.

for what they had done, and the curse of Joatham the son of Gedeon came upon them.

§ 52. *Jephthe.*

The children of Ammon were now the enemies and oppressors of Israel, and there was at that time a valiant warrior of the name of Jephthe, of Galaad, whom his brethren had thrust out, saying: "Thou canst not inherit in the house of our father, for thou art born of another mother." The elders of the city, pressed by fear of the Ammonites, came to Jephthe, and said to him: "Come thou and be our prince, and fight against the children of Ammon." He answered them: "Are not you the men that hated me, and cast me out of my father's house? and now you are come to me constrained by necessity." Jephthe however seeing that they were in earnest, at length agreed; and he was placed in command by the princes of Galaad. Before however having recourse to arms, he sent messengers to the king of the children of Ammon, and in a wise and temperate manner called upon him to desist from an unjust war against Israel. The king refused to listen, and the spirit of the Lord came upon Jephthe, and he made a vow to the Lord, saying: "If Thou wilt deliver the children of Ammon into my hands, whosoever shall first come forth out of the doors of my house, and shall meet me when I return in peace from the children of Ammon, the same will I offer a holocaust to the Lord."

He gained a complete victory: and as he was returning to his house in Maspha, his only daughter met him with timbrels and with dances: for he had no other children. And when he saw her, he rent

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his garments, and said : " Alas ! my daughter, thou hast deceived me, and thou thyself art deceived : for I have opened my mouth to the Lord, and I can do no other thing." And she answered him : " My father, if thou



JEPHTH'S DAUGHTER COMES FORTH TO MEET HIM.

hast opened thy mouth to the Lord, do unto me whatsoever thou hast promised, since the victory hath been granted to thee, and revenge of thy enemies." She asked her father's leave to retire with her companions

for two months to the mountains, and after her return she lived for the rest of her life as a virgin and a recluse in Israel, dedicated to God, as numbers of Christian ladies have since done. From thence came a fashion in Israel, and a custom that from year to year the daughters of Israel assemble together, and lament the daughter of Jephthe the Galaadite for four days. Virginity was not at that time held in honour, as it is now under the new covenant.*

§ 53. *Samson.*

While the tribes of Zabulon and Nepthali were fighting the battles of the Lord in the valley of the Jordan, God raised up another deliverer for His people in the west of Israel, in the person of Samson, a man of the tribe of Dan. His birth was foretold to Manue his father by an angel, and his son was to be a Nazarene to the Lord from his birth. The child was born and grew, and the Spirit of the Lord was with him in the camp at Dan. As the Jews were a stiffnecked people, always faithless and rebellious, and still were chosen by God as His instruments, Samson in the same way was an instrument in the hand of God, though his own conduct was often very bad, and in the end, as we shall see, brought about his death.

His first act was to form acquaintance with a young Philistine maiden, and, contrary to the law of Moses

* There is nothing whatever in the Scripture narrative to support the notion that Jephthe's daughter was offered in sacrifice. Such a barbarity could have only befitted the worship of Moloch. God commanded Abraham to offer Isaac to try Abraham's obedience, but He did not suffer him to slay him. The Scripture merely says that on her return she remained a virgin.

and the remonstrance of his parents, he sought her for his wife. As he was going down to Tammatha with his father and mother to obtain his wife, a young lion out of the vineyards met him, raging and roaring.



SAMSON AND THE LION.

The Spirit of the Lord came upon Samson, and he tore him as he would have torn a kid, though he had nothing in his hand.

Some days afterwards he went aside to see the

carcase of the lion, and behold, there was a swarm of bees in the mouth of the lion, and a honey-comb. Samson stopped and took some of it in his hands, and



SAMSON FINDS A SWARM OF BEES IN THE DEAD LION.

went on eating till he met his father and mother, to whom he gave of the honey, but without telling them that he had taken it from the mouth of the lion. His

father and mother, as was the custom, made a feast for the marriage of their son, and invited the citizens of the place to the number of about thirty, who were all Philistines. During the feast Samson said: "I propose to you a riddle, which if you can declare to me within the seven days of the feast, I will give you thirty tunics and as many coats; but if you shall not be able to declare it, you shall give me thirty tunics and the same number of coats." They answered him: "Put forth the riddle that we may hear it." Samson said to them: "Out of the eater came forth meat, and out of the strong came forth sweetness." When the seventh day came and they could not discover the riddle, they said to the wife of Samson: "Soothe thy husband, and persuade him to tell thee what the riddle meaneth. But if thou wilt not do it, we will burn thee, and thy father's house. Have you called us to the wedding on purpose to strip us?" So she wept before Samson and complained, saying: "Thou hatest me, and dost not love me: therefore thou wilt not expound to me the riddle which thou hast proposed to the sons of my people." But he answered: "I would not tell it to my father and mother, and how can I tell it to thee?" At length, as she was troublesome to him, he expounded it. And she immediately told her countrymen. And they on the seventh day before the sun went down said to him: "What is sweeter than honey? and what is stronger than a lion?"* And he said to them: "If you had not ploughed with my

* Samson's riddle has a reference to our Saviour, under the figure of the Lion of the tribe of Juda, and who before His incarnation was known as the Lion of his

heifer, you had not found out my riddle." And the Spirit of the Lord came upon him, and he went down to Ascalon, and slew there thirty men, whose garments he took away and gave to them that had declared the



SAMSON SETS OFF THE FOXES.

riddle. And being exceeding angry, he went up to his father's house: but his wife took one of his friends and bridal companions for her husband.

own tribe, for the severity of his judgments, but who has now become the food of His people in the Holy Eucharist, and is known for His spirit of sweetness and meekness in the new covenant of the Gospel.

After harvest was over, Samson went again for his wife, when his father-in-law said to him: "I thought that thou hadst hated her, and therefore I gave her to thy friend." And Samson answered him: "From this day I shall be blameless in what I do against the Philistines: for I will do you evils." And he went and caught three hundred foxes, and coupled them tail to tail, and fastened torches between the tails. And setting them on fire he let the foxes go, that they might run about hither and thither. And they presently went into the standing corn of the Philistines, which being set on fire, both the corn that was already carried together, and that which was yet standing, was all burnt, insomuch that the flame consumed also the vineyards and the oliveyards. Then the Philistines said: "Who hath done this thing?" And it was answered: "Samson the son-in-law of the Thamnathite, because he took away his wife, and gave her to another, hath done these things." And the Philistines went up and burnt both the woman and her father. Samson said: "Although you have done these things, yet will I be revenged upon you." And he smote them with a great slaughter.

§ 54. *Samson's ruin and death.*

Samson judged the south of Israel in this manner for twenty years, slaughtering with his own hand on various occasions great multitudes of the Philistines. On one occasion he went down to Gaza, a town of the Philistines. It was noised abroad that

Samson was in the city, and they surrounded him, intending to kill him in the morning. Samson however rose in the night, and taking the doors of the



SAMSON CARRIES AWAY THE GATES OF GAZA.

gate, with the posts thereof, and the bolt, he carried them up to the top of the hill that looketh towards Hebron.

Notwithstanding that this escape should have taught him his danger, he was still led into a snare that proved his ruin. He was induced to confess to Delila, a Philistine woman, the secret of his great strength: "The razor," he said to her, "hath never come upon my head, for I am a Nazarite, that is to say, consecrated to God from my mother's womb: If my head be shaven, my strength shall depart from me, and I shall become like other men." This was done as he slept. The Philistines now seized upon him, carried him in chains to Gaza, put out his eyes, and made



him grind flour in the prison. Soon after this, the princes of the Philistines assembled to offer great sacrifices to their god Dagon; and they praised him, saying: "Our god hath delivered our enemy Samson into our hands." The people also praised

Dagon in the same way.

In the midst of their rejoicings there was a call for Samson to be brought out before them. He was accordingly brought out of prison, and played before them, and they made him stand between two pillars. And he said to the lad that guided his steps: "Suffer me to touch the pillars which support the whole house, and let me lean upon them, and rest a little." Now the house was full of men and women, and all the princes of the Philistines were there. Moreover, about three thousand persons of both sexes from the roof and the higher part of the house, were beholding Samson's

play. But he called upon the Lord, saying: "O Lord God, remember me, and restore to me now my former strength, O my God, that I may revenge myself on my



SAMSON'S DEATH.

enemies, and for the loss of my two eyes I may take one revenge." And laying hold on both the pillars on which the house rested, and holding the one with his

right hand, and the other with his left, he said: "Let me die with the Philistines." And when he had strongly shook the pillars, the house fell upon all the princes, and the rest of the multitude that was there: and he killed many more at his death, than he had killed before in his life. And his brethren and all his kindred, going down took his body, and buried it between Saraa and Esthaol in the burying-place of his father Manuc.

THE HISTORY OF RUTH.

About B.C. 1190.

§ 55. *Ruth returns with Noemi.*

IN the days of one of the judges of Israel, a certain man of Bethlehem Juda, went to sojourn in the land of Moab with his wife and two sons. The name of the man was Elimelech, and that of his wife Noemi. Elimelech died, and his two sons, so that Noemi was left alone with her two daughters-in-law, Ruth and Orpha. Word now reached her that God had given rest to Israel, and this news induced her to make up her mind to return back to Bethlehem. She therefore called her two daughters-in-law, and spoke to them that they should return to their own families, and seek for other husbands. But they said to her: "We will go with thee to thy people." Noemi said: "Do not so, my daughters, I beseech you; for I am grieved the

more for your distress, and the hand of the Lord is gone out against me." Orpha now kissed her mother-in-law, and returned. But Ruth would not leave her,



RUTH REFUSES TO LEAVE NOEMI.

saying: "Be not against me to desire that I should depart and leave thee: whithersoever thou wilt go, I will go: where thou shalt dwell, I will dwell also.

Thy people shall be my people, and thy God my God."

§ 56. *Booz, the rich farmer.*

Noemi and Ruth came safely to Bethlehem, and the report quickly spread in the city; and the women said: "This is Noemi." But Noemi said: "I went out full, and the Lord hath brought me back empty: why call you me Noemi (which means "beautiful"), whom the Lord hath afflicted?" It was about the beginning of the barley harvest, and Ruth said to her mother-in-law: "If thou wilt, I will go into the field and glean the ears of corn that escape the hands of the reapers: wheresoever I shall find grace with a householder that will be favourable to me." Noemi said: "Go, my daughter." She went therefore into the field to glean; and it happened that the owner of that field was Booz, who was of the kindred of Elimelech. Booz himself came into the field from the city, and said to the reapers, "The Lord be with you:" and they answered, "The Lord bless thee." Booz said to the young man who was set over the reapers: "Whose maid is this?" And he answered: "This is the Moabitess, who came with Noemi from the land of Moab. She hath desired leave to glean the ears of corn that remain, following the steps of the reapers: and she hath been in the field from morning till now, and hath not gone home for one moment." Booz now came and spoke to Ruth, and said to her: "Hear me, daughter: do not go to glean in any other field, and do not depart from this place, but keep with my maids, and follow where they reap; for I have charged my

young men not to molest thee." Ruth, in surprise, said : " Whence cometh this to me, that I should find grace before thine eyes, who am a woman of another country ?" Booz answered : " All hath been told me



RUTH GLEANS IN THE FIELD OF BOOZ.

that thou hast done to thy mother-in-law after the death of thy husband, and how thou hast left thy parents, and the land wherein thou wast born, and art come to a people which thou knewest not heretofore. The

Lord render unto thee for thy work, and mayest thou receive a full reward of the Lord God of Israel to whom thou art come, and under whose wings thou art fled." Booz thus shewed particular kindness to Ruth out of compassion to her being a stranger: he made her welcome to join with his own maids at their meal-time, and gave her a portion to take home to her mother. He even said to his reapers: "Let fall some of your handfuls on purpose, that she may gather them without shame; and let no man rebuke her when she gathereth them." Ruth thus was enabled to take home to her mother-in-law gleanings which, when beaten out, made three bushels of barley.

Ruth now went out daily to glean in the fields or Booz with his maidens, and when the harvest was over, Booz said to her: "Blessed art thou of the Lord, my daughter, for thy good demeanour surpasses thy love to thy mother-in-law. All the people within the gates of my city know that thou art a virtuous woman. I do not deny myself to be near of kin, but there is another nearer than I: if he will take thee to wife by the right of kindred, all is well; but if he will not, I will, as the Lord liveth, undoubtedly take thee."

Booz brought the matter before the next of kin, who answered: "I must yield up my right. Do thou make use of my privilege which I willingly forego." There was at this time a custom in Israel between kinsmen, that if at any time one yielded his right to another, that the grant might be sure, the man put off his shoe and gave it to his neighbour; this was a testimony of cession of right in Israel. So Booz said

to his kinsman, "Put off thy shoe." And immediately he took it off from his foot. And all the elders of the city bore witness that he took to wife Ruth the Moabitess, and they said: "The Lord make this woman



THE CEREMONY OF THE SLIPPER.

that cometh to thy house like Rachel and Lia who built up the house of Israel, that she may be an example of virtue in Ephrata, and may have a famous name in Bethlehem." Thus Noemi was comforted

in her old age; and when a son was born to Booz, who was Obed, the grandfather of David, Noemi took the child in her bosom and carried it, and became a nurse to it.

THE HISTORY OF SAMUEL.

About B.C. 1140.

§ 57. *Anna's prayer.*

THERE was a man of Mount Ephraim, of the tribe of Levi, Elkana by name, who had two wives, by name Anna and Phenenna. Phenenna had children, but Anna had none. When Elkana went up to the Tabernacle of the Lord in Silo to offer sacrifice, where the two sons of Eli, Ophni and Phineas, were priests, he gave to Phenenna and her children each their portions of the sacrifices: but to Anna he gave but one portion with sorrow, because he loved Anna.

Anna's grief at being childless became so great that she pined away, and refused to eat; and Elkana her husband tried in vain to console her. On one occasion of her going up with her husband to the Tabernacle at Silo, Anna had her heart so full of grief, that she prayed to the Lord, shedding many tears, and she made a vow, saying: "O Lord of hosts, if Thou wilt look down on the affliction of Thy servant, and wilt be mindful of me, and not forget Thy hand-maid, and wilt give to Thy servant a man-child: I will give him to

the Lord all the days of his life, and no razor shall come upon his head." And it came to pass, as she multiplied prayers before the Lord, that Heli observed her mouth. Now Anna spoke in her heart, and only

TYPE OF THE CHURCH.



ANNA'S PRAYER.

her lips moved, but her voice was not heard at all. Heli therefore thought her to be drunk, and said to

EXPLANATION OF THE TYPE OF ANNA.—Anna is referred to by Isaias as a figure of the Gentiles when brought to the faith (Isaias liv, 1). The prayer of

her: "How long wilt thou be drunk? digest a little the wine, of which thou hast taken too much." Anna answering, said: "Not so, my lord: for I am an exceeding unhappy woman, and have drunk neither wine nor any strong drink, but I have poured out my soul before the Lord. Count not thy hand-maid for one of the daughters of Belial: for out of the abundance of my sorrow and grief have I spoken till now." Then Heli said to her: "Go in peace: and the God of Israel grant thee thy petition, which thou hast asked of Him." And she said: "Would to God thy hand maid may find grace in thy eyes." So the woman went on her way, and ate, and her countenance was no more changed.

§ 58. *Anna brings Samuel to Heli.*

God heard the prayer of Anna, and granted her a son: and when Anna and Elkana appeared before Heli to fulfil the vow, Anna said: "I beseech thee, my lord, as thy soul liveth: I am that woman who stood before thee here praying to the Lord. For this child did I pray, and the Lord hath granted me my petition, which I asked of Him. Therefore I also have lent him to the Lord all the days of his life, he shall be lent to the Lord." And they adored the Lord there. And Anna prayed, and said:—

CANTICLE OF ANNA.

My heart hath rejoiced in the Lord, and my horn is exalted in my God; my mouth is enlarged over my enemies, for I have joyed in thy salvation.

There is none holy as the Lord is, for there is no other beside Thee, and there is none strong like our God.

Anna for children, is a figure of the Prayers of the Church for the conversion of heathen nations.

Do not multiply to speak lofty things, let old things depart from your mouth, for the Lord is a God of all knowledge, and to Him are thoughts prepared.

The bow of the mighty is overcome, and the weak are girt with strength.

They that were full before have hired them-

selves out for bread, and the hungry are filled; so that the barren hath born many, and she that had many children is weakened.

The Lord killeth and maketh alive: He bringeth down to the pit, and bringeth back again.

The Lord maketh poor and maketh rich: He humbleth and He exalteth.



SAMUEL IS BROUGHT BY HIS MOTHER TO HELI.

He raiseth up the needy from the dust, and lifteth up the poor from the dunghill, that he may sit with princes, and hold the throne of glory. For the poles of the earth are the Lord's, and upon them He hath set the world.

He will keep the feet of His saints, and the

wicked shall be silent in darkness, because no man shall prevail by his own strength.

The adversaries of the Lord shall fear Him: and upon them shall He thunder in the heavens: The Lord shall judge the ends of the earth, and He shall give empire to His king, and shall exalt the horn of His Christ.

§ 59. *The Call of Samuel.*

Heli, the High Priest, was very old; and his two sons, Ophni and Phineas, acted towards the people who came to offer sacrifice to the Lord, in the most haughty and imperious manner, and subjected them to very unjust exactions, so that their sin was exceeding great before the Lord, because they withdrew men from the sacrifice of the Lord. Heli, their father, was too easy and quiet a man to take sufficiently strong measures, and instead of punishing his sons, and putting an end to the scandal, he satisfied himself with merely a good-natured remonstrance, saying to them: "Do not so, my sons, for it is no good report that I hear, that you make the people of the Lord to transgress." The young men however hearkened not to the voice of their father, for the Lord would slay them.

The child Samuel at this time ministered to the Lord before Heli, and the word of the Lord was precious in those days, there was no manifest vision. And it came to pass one day when Heli lay in his place, and his eyes were grown dim, that he could not see: before the lamp of God went out, Samuel slept in the temple of the Lord, where the ark of God was. And the Lord called Samuel. And he answered: "Here am I." And he ran to Heli and said: "Here am I: for thou didst call me." He said: "I did not call: go back and sleep." And he went and slept. And the Lord called Samuel again. And Samuel arose and went to Heli, and said: "Here am I: for thou calledst me." He answered: "I did not call

thee, my son : return and sleep." Now Samuel did not yet know the Lord, neither had the word of the Lord been revealed to him. And the Lord called



SAMUEL COMES TO HELI.

Samuel again the third time. And he arose up and went to Heli. And said : "Here am I : for thou didst call me." Then Heli understood that the Lord called the child, and he said to Samuel : "Go, and sleep : and

if He shall call thee any more, thou shalt say: 'Speak, Lord, for Thy servant heareth.'" So Samuel went and slept in his place. And the Lord came and stood: and He called, as He had called the other times, "Samuel, Samuel." And Samuel said: "Speak, Lord, for Thy servant heareth." And the Lord said to Samuel: "Behold I do a thing in Israel: and whosoever shall hear it, both his ears shall tingle. In that day I will raise up against Heli all the things I have spoken concerning his house: I will begin and make an end. For I have foretold unto him, that I will judge his house for ever, for iniquity, because he knew that his sons did wickedly, and did not chastise them. Therefore have I sworn to the house of Heli, that the iniquity of his house shall not be expiated with victims nor offerings for ever." And Samuel slept till morning, and opened the doors of the house of the Lord. And Samuel feared to tell the vision to Heli. Then Heli called Samuel: and said: "Samuel, my son:" And he answered: "Here am I." And he asked him: "What is the word that the Lord hath spoken to thee? I beseech thee hide it not from me. May God do so and so to thee, and more also, if thou hide from me one word of all that were said to thee." So Samuel told him all the words, and did not hide them from him. And he answered: "It is the Lord: let Him do what is good in His sight."

§ 60. *The Ark of the Covenant is taken by the Philistines.*

The Philistines now gathered their armies, and went to war with Israel. And when the armies joined battle,

Israel turned their backs, and about four thousand were slain. The people returned to the camp, and the elders said: "Why hath the Lord defeated us to-day before



HELI HEARS THAT THE ARK IS TAKEN.

the Philistines? Let us fetch the Ark of the Lord from Silo, that it may save us from the hand of our enemies." When the Ark was come, all Israel shouted with a great

shout, and the earth rang again. The Philistines when they learned what Israel was shouting for, said: "Wo unto us; who shall deliver us from the hand of these high Gods? These are the Gods that struck Egypt with all the plagues in the desert. Take courage and behave like men, ye Philistines, lest ye come to be servants to the Hebrews as they have served you."

The battle began, and Israel was overthrown. The Ark of God was taken, and the two sons of Heli, Ophni and Phineas, were slain. And there ran a man of Benjamin out of the army, and came to Silo the same day with his clothes rent. Heli was seated upon a stool over against the way watching, for his heart was fearful for the ark of God, and when he came to Heli, he said: "I am he that came from the battle, and have fled out of the field this day." And he said to him: "What is there done, my son?" And he that brought the news answered and said: "Israel has fled before the Philistines, and there has been a great slaughter of the people: moreover thy two sons, Ophni and Phineas, are dead: and the Ark of God is taken." And when he had named the Ark of God, he fell from his stool backwards by the door, and broke his neck, and died. For he was an old man, and far advanced in years

§ 61. *The Ark of God in the Temple of Dagon.*

The Philistines took the Ark of God, and carried it from the field of battle into Azotus. And the Philistines took the Ark of God, and brought it into the temple of Dagon, and set it by Dagon. And when the Azotians arose early the next day, behold Dagon lay upon

his face on the ground before the Ark of the Lord : and they took Dagon, and set him again in his place. And the next day again, when they rose in the morning,



DAGON FALLS DOWN BEFORE THE ARK.

they found Dagon lying upon his face on the earth before the Ark of the Lord : and the head of Dagon and both the palms of his hands were cut off upon the

threshold, and only the stump of Dagon remained in its place.

The Lord now smote the Philistines of Azotus with plagues on account of the Ark, and they decided that it should be carried about from city to city. But everywhere that it went plagues were sent upon the inhabitants.

§ 62. *The Ark of God is sent back to Israel.*

The Ark of the Lord was seven months in the land of the Philistines; and the princes of the Philistines, finding that the people were everywhere in fear of their lives, called for the priests and the diviners, saying: "What shall we do with the Ark of the Lord?" They answered: "Why do you harden your heart, as Egypt and Pharaoh hardened their hearts? did not he, after he was struck, then let them go and they departed? Now therefore take two kine that have calved on which there hath come no yoke: tie them to the cart, and shut up their calves at home. Then you shall take the Ark of the Lord and lay it on the cart, and the vessels of gold, and your offerings for sin. And you shall look; if the kine go up by the way of Bethsames, then He hath done us this great evil: but if not, we shall know that it is not His hand, but it hath happened by chance." They did so; and the kine took the straight way that leadeth to Bethsames, and they went along the way, lowing as they went: and turned not aside neither to the right hand nor to the left: and the lords of the Philistines followed them as far as the borders of Bethsames.

The men of Bethsames were reaping in their fields

when the Ark came, and they received it with great rejoicing. The Levites took it down, and sacrifices were offered in the field of Josue the Bethsamite, where



THE ARK IS SENT BACK TO ISRAEL.

the Ark remained. After awhile, curiosity overcame the people, and they looked into the Ark: and the Lord smote the people with a great slaughter, so that

seventy men of the princes and fifty thousand of the people died. The inhabitants of Bethsames were struck with fear, and said, "Who shall be able to stand before the Lord this holy God?"

§ 63. *The people clamour for the election of a king.* (B.C. 1090.)

The Philistines had been humbled, and Israel had put away Baalim and Astaroth, and had returned to serve the Lord only; and there was now peace. The ancients of Israel came to Samuel, and said: "Behold, thou art old, and thy sons walk not in thy ways: make us a king to judge us as all the nations have." The word was displeasing to Samuel, and he prayed and consulted the Lord. The Lord said to Samuel: "They have not rejected thee, but me, that I should not reign over them. Hearken unto their voice, and make them a king; but yet testify to them, and foretell them the right of the king that shall reign over them." Then Samuel told all the words of the Lord to the people that had desired a king of him, and he said:—

SAMUEL'S WARNING.

This will be the right of the king, that shall reign over you: He will take your sons, and put them in his chariots, and will make them his horsemen, and his running footmen to run before his chariots,

And he will appoint of them to be his tribunes, and centurions, and to plough his fields, and to reap his corn, and to make him arms and chariots.

Your daughters also he will take to make him ointments, and to be his cooks, and bakers.

And he will take your fields, and your vineyards, and your best oliveyards, and give them to his servants.

Moreover he will take the tenth of your corn and of the revenues of your vineyards, to give his servants.

Your servants also and handmaids, and your godliest young men, and your asses he will take away, and put them to his work.

Your flocks also he will tithe, and you shall be his servants.

And you shall cry out in that day from the face of the king, whom you have chosen to yourselves: and the Lord will not hear you in that day, because you desired unto yourselves a king.

But the people would not hear the voice of Samuel, and they said: "Nay, but there shall be a king over

us. And we also will be like all nations: and our king shall judge us, and go out before us, and fight our battles for us."

§ 64. *Saul, the son of Cis, is anointed king by Samuel.*

There was a man of Benjamin whose name was Cis, and he had a son whose name was Saul; among the children of Israel there was not a finer-looking man: he stood a head and shoulders above the people. He was one day sent in company with a servant in search of the asses belonging to his father, which were lost, and as they came near the city where Samuel dwelt, his servant said to him: "There is a man of God in this city, a famous man, all that he saith certainly cometh to pass. Let us go thither; perhaps he may tell us of our way for which we are come." Saul objected, saying: "The bread in our bags is spent, and we have no present to make to the man of God." The servant answered Saul: "Behold, there is in my hand the fourth part of a sicle of silver; let us give it to the man of God that he may tell us our way."

They accordingly went up to the city, and they found maids coming out to draw water; and they said to them: "Is the seer here?" They answered him: "He is; make haste and go up, for he came to-day into the city, and there is a sacrifice of the people to-day in the high place. As soon as you come into the city you shall immediately find him, before he goes up to the high place: for the people will not eat till he come, because he blesseth the victim, and afterwards they eat that are invited."

When Samuel saw Saul, the Lord said to him: "Behold the man of whom I spoke to thee; this man shall reign over my people." Saul came to Samuel at



SAUL MEETS THE MAIDENS AT THE WELL.

the gate of the city, and said: "Tell me, I pray thee, where is the house of the seer?" Samuel answered: "I am the seer:" and Samuel invited Saul to eat with

him that day. On the morning, as Saul was about to depart, Samuel accompanied him to the gate of the city, and said to Saul: "Speak to thy servant to go on before us, but stand thou still, that I may tell thee the word of the Lord." And Samuel took a little vial of oil and poured it upon his head and kissed him, and said: "Behold, the Lord hath anointed thee to be prince over His inheritance, and thou shalt deliver His people out of the hands of their enemies that are round about them." And Samuel gave him three signs, that the Lord had chosen him; all of which came to pass.

§ 65. *Saul is crowned king of Israel at Galgal.*

Saul returned home, and said nothing to his father or friends respecting the kingdom. Samuel in the meantime assembled the people at Maspha; and the lot for the choice of the king fell upon Saul the son of Cis. Saul was brought from home, and when he stood in the midst of the people, he was higher than any of the people from the shoulders upwards. The people cried and said: "God save the king." But some of the children of Belial said: "Shall this fellow be able to save us?" Samuel sent all the people to their homes, and Saul returned to his house in Gabaa. Soon after this, the Spirit of the Lord came upon Saul, and he gathered together an army of 300,000 of Israel, and 30,000 of the men of Juda; and with them he fell upon the children of Ammon, who threatened the city of Jabes Galaad, and so utterly routed and destroyed them, that not two were left together.

The people now said to Samuel: "Who is he that

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said, 'Shall Saul reign over us?' bring the men out and we will kill them." But Saul said: "No man shall be killed in Israel this day, because the Lord this day hath wrought salvation in Israel."

Samuel appointed the whole people to come to Galgal for the solemn coronation of Saul as king. And when they were all assembled at Galgal, sacrifice was offered by Samuel; and Samuel brought Saul their king before the people, and spoke to them:—

SPEECH OF SAMUEL AT THE CORONATION OF SAUL.

It is the Lord, who made Moses and Aaron, and brought our fathers out of the land of Egypt.

Now therefore stand up, that I may plead in judgment against you before the Lord, concerning all the kindness of the Lord, which He hath shewn to you, and to your fathers:

How Jacob went into Egypt, and your fathers cried to the Lord: and the Lord sent Moses and Aaron, and brought your fathers out of Egypt: and made them dwell in this place.

And they forgot the Lord their God, and He delivered them into the hands of Sisara, captain of the army of Hasor, and into the hands of the Philistines, and into the hand of the King of Moab, and they fought against them.

But afterwards they cried to the Lord, and said: We have sinned, because we have forsaken the Lord, and have served Baalim and Asaroth: but now deliver us from the hand of our enemies, and we will serve Thee.

And the Lord sent Gedeon, and Samson, and Jephthah, and Samuel, and delivered you from the hand of your enemies round about, and you dwelt securely.

But seeing that Naass king of the children of Ammon was come against you, you said to me: Nay, but a king shall reign over us: whereas the Lord your God was your king.

Now therefore your king is here, whom you have chosen and desired: Behold the Lord hath given you a king.

If you will fear the Lord, and serve Him, and hearken to His voice, and not provoke the mouth of the Lord: then shall both you, and the king who reigneth over you, be followers of the Lord your God.

But if you will not hearken to the voice of the Lord, but will rebel against His words, the hand of the Lord shall be upon you, and upon your fathers.

Now then stand, and see this great thing which the Lord will do in your sight.

Is it not wheat harvest to-day? I will call upon the Lord, and He shall send thunder and rain: and you shall know and see that you yourselves have done a great evil in the sight of the Lord, in desiring a king over you.

Samuel cried unto the Lord, and the Lord sent thunder and rain that day, so that the people feared greatly, and they said to Samuel: "Pray for thy servants, that we may not die; for we have added to all our sins this evil, that we have asked for a king." Samuel said to the people: "Fear not, you have done all this evil; but yet depart not from following the



SAMUEL PRESENTS SAUL TO THE PEOPLE AS THE KING AFTER THEIR OWN KIND. (B.C. 1099).
"Where is thy King of whom thou saidst, 'Give me Kings and Princes'? I will give thee a king in my wrath, and will take him away in my indignation." (Osee, xiii. 10.)

Lord, and the Lord will not forsake you ; because the Lord hath sworn to make you His people ; but if you will still do wickedly, both you and your king shall perish together.

§ 66. *God rejects Saul for his disobedience.*

Saul had been chosen king the year before, but had returned to private life. He now began the public acts of his reign, and for two years formed an army with a design against the Philistines. Israel had still their old servile dread of the Philistines ; and when Saul declared war, they were afraid on all sides, and hid themselves in caves, and in thickets, and in rocks, and in dens, and in pits. And some of the people went over the Jordan, to be out of harm's way, in the land of Gad and Galaad.

Saul was at Galgal, and daily expected Samuel to come. The people began to grow alarmed, and they slipt away and deserted. What was Saul to do ? He thought to himself : " If sacrifice is offered, the courage of the people will revive." But then, it was strictly forbidden in the law of Moses, that any one not of the seed of Aaron should approach to offer sacrifice to the Lord. On the other hand, the people were deserting the camp through fear ; and Samuel did not keep his appointment. Saul therefore said : " Bring me the holocaust and the peace-offering." And he offered the holocaust. As he made an end of offering, Samuel came ; and Saul went forth to meet him. Samuel said to him : " What hast thou done ?" Saul pleaded : " The people slipt away from me, and, forced by neces-

sity, I offered the holocaust." Samuel said to Saul: "Thou hast done foolishly. If thou hadst not done thus, the Lord would now have established thy king-



SAUL USURPS THE OFFICE OF PRIEST.

dom over Israel for ever. But now thy kingdom shall not continue. The Lord hath sought Him a man after His own heart, because thou hast not observed that which the Lord commanded."

Saul was tried once more; Samuel came to him, and said: "Thus saith the Lord: 'I remember all that Amalec hath done to Israel, how he opposed them in the way when they came up out of Egypt. Now therefore go, and smite Amalec, and utterly destroy all that he hath. Spare him not, nor covet anything that is his; but slay both man and woman, child and suckling, ox and sheep, camel and ass.'" Saul went and overthrew the Amalekites, and took prisoner Agag their king. Instead however of destroying everything as he had been commanded, he destroyed only that which was vile and good for nothing, and spared Agag and the best of the spoils. The word of the Lord came to Samuel, saying: "It repenteth Me that I have made Saul king: for he hath forsaken Me, and hath not executed My commandments." Samuel was grieved, and cried unto the Lord all that night.

Saul in the meantime had erected for himself a triumphal arch and was holding a high feast, when Samuel came unto him. Saul on seeing him, saluted him, saying: "Blessed be thou of the Lord: I have fulfilled the word of the Lord." Samuel said: "What meaneth then this bleating of the flocks, which soundeth in my ears, and the lowing of the herds, which I hear." And Saul said: "They have brought them from Amalec: for the people spared the best of the sheep and of the herds that they might be sacrificed to the Lord thy God, but the rest we have slain." And Samuel said to Saul: "Suffer me, and I will tell thee what the Lord hath said to me this night." And he said to him: "Speak." And Samuel said: "When thou wast little

in thy own eyes, wast thou not made the head of the tribes of Israel? And the Lord anointed thee to be king over Israel. And the Lord sent thee on the way, and said: 'Go, and kill the sinners of Amalec, and thou shalt fight against them until thou hast utterly destroyed them.' Why then didst thou not hearken to the voice of the Lord: but hast turned to the prey, and hast done evil in the eyes of the Lord?" And Saul said to Samuel: "Yea, I have hearkened to the voice of the Lord, and have walked in the way by which the Lord sent me, and have brought Agag the king of Amalec, and Amalec I have slain. But the people took of the spoils sheep and oxen, as the first-fruits of those things that were slain, to offer sacrifice to the Lord their God in Galgal." And Samuel said: "Doth the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifices: and to hearken rather than to offer the fat of rams. Because it is like the sin of witchcraft, to rebel; and like the crime of idolatry, to refuse to obey. Forasmuch therefore as thou hast rejected the word of the Lord, the Lord hath also rejected thee from being king." And Saul said to Samuel: "I have sinned because I have transgressed the commandment of the Lord and thy words, fearing the people, and obeying their voice. But now bear, I beseech thee, my sin, and return with me, that I may adore the Lord." Samuel at first refused, but at length he turned again after Saul: and Saul adored the Lord. And Samuel said: "Bring hither to me Agag the king of Amalec." And Agag was presented to him very fat,

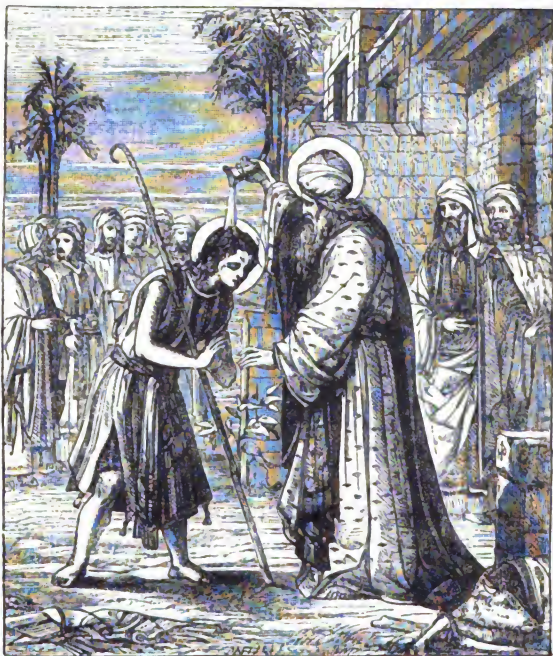
and trembling. And Agag said: "Doth bitter death separate in this manner?" And Samuel said: "As thy sword hath made women childless, so shall thy mother be childless among women." And Samuel hewed him in pieces before the Lord in Galgal. And Samuel departed to Ramatha: but Saul went up to his house in Gabaa. And Samuel saw Saul no more till the day of his death: nevertheless Samuel mourned for Saul, because the Lord repented that he had made him king over Israel.

§ 67. *David is anointed king over Israel.*

And the Lord said to Samuel: "How long wilt thou mourn for Saul, whom I have rejected from reigning over Israel? fill thy horn with oil, and come, that I may send thee to Isai the Bethlehemite: for I have provided me a king among his sons." And Samuel said: "How shall I go? for Saul will hear of it, and he will kill me." And the Lord said: "Thou shalt take with thee a calf of the herd, and thou shalt say: 'I am come to sacrifice to the Lord.' And thou shalt call Isai to the sacrifice, and I will shew thee what thou art to do, and thou shalt anoint him whom I shall shew to thee." Then Samuel did as the Lord had said to him. And he came to Bethlehem, and the ancients of the city wondered, and meeting him, they said: "Is thy coming hither peaceable?" And he said: "It is peaceable: I am come to offer sacrifice to the Lord, be ye sanctified, and come with me to the sacrifice." And he sanctified Isai and his sons, and called them to the sacrifice. And when they were come

in, he saw Eliab, and said: "Is the Lord's anointed before Him?" And the Lord said to Samuel: "Look not on his countenance, nor on the height of his stature:

TYPE OF THE SACRAMENT OF CONFIRMATION.



DAVID IS ANOINTED KING IN THE ROOM OF SAUL.

because I have rejected him, nor do I judge according to the look of man: for man seeth those things that

EXPLANATION OF THE TYPE OF DAVID ANOINTED.—David's Anointing is a type of the Sacrament of Confirmation, which is given by the holy chrism, in this respect, that David was not anointed in order to come at once into possession of his kingdom, but to pass through a variety of dangers and difficulties, during

appear, but the Lord beholdeth the heart." And Isai called Abinadab, and brought him before Samuel. And he said: "Neither hath the Lord chosen this." And Isai brought Samma, and he said of him: "Neither hath the Lord chosen this." Isai therefore brought his seven sons before Samuel: and Samuel said to Isai: "The Lord hath not chosen any one of these." And Samuel said to Isai: "Are here all thy sons?" He answered: "There remaineth yet a young one, who keepeth the sheep." And Samuel said to Isai: "Send, and fetch him, for we will not sit down till he come hither." He sent therefore and brought him. Now he was ruddy and beautiful to behold, and of a comely face. And the Lord said: "Arise and anoint him, for this is he." Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the Lord came upon David from that day forward: and Samuel rose up, and went to Ramatha.

§ 68. *David and Goliath.*

After this, David was sent for to the court of Saul to play upon the harp before the king, when Saul was troubled with an evil spirit from the Lord. But when a war rose up between Israel and the Philistines, and his three brothers went with the army, David returned home. As the armies stood opposite to each other, with a valley between them, a Philistine of Gath, Goliath

which his faith in the truth and promises of God was tried and put to the test. In the same manner, in the sacrament of Confirmation we receive the holy chrism, as an anointing to make us good soldiers of Jesus Christ, and to enable us to obtain a victory over all the temptations and difficulties which may come in our way.

by name, came out, and cried to the bands of Israel, and said to them: "Why are you come out prepared to fight? am not I a Philistine, and you the servants of Saul? Choose you out a man of you, and let him come down and fight hand to hand. If he be able to fight with me, and kill me, we will be servants to you: but if I prevail against him, and kill him, you shall serve us." And the Philistine said: "I have defied the bands of Israel this day: Give me a man, and let him fight with me hand to hand." And Saul and all the Israelites, hearing these words of the Philistine, were dismayed and greatly afraid.

As the Philistine continued to defy Israel for forty days, David came into the camp to inquire after his brethren's welfare; and hearing the Philistine's challenge, he asked to be led to Saul. When he was brought before Saul, he said to him: "Let not any man's heart be dismayed in him: I thy servant will go and fight against the Philistine." Saul said to David: "Thou art not able to withstand this Philistine, nor to fight against him: for thou art but a boy, but he is a warrior from his youth." And David said to Saul:—

DAVID'S ANSWER TO SAUL.

Thy servant kept his father's sheep, and there came a lion and a bear, and took a ram out of the midst of the flock:

And I pursued after them, and struck them, and delivered it out of their mouth: and they rose up against me, and I caught them by the throat, and I strangled and killed them.

I thy servant have killed both a lion and a bear: and this uncircumcised Philistine shall

be also as one of them. I will go now and take away the reproach of the people: for who is this uncircumcised Philistine, who hath dared to curse the army of the living God?

The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine.

And Saul said to David: "Go, and the Lord be with thee." And David took his staff, which he had

always in his hand, and chose him five smooth stones out of the brook, and put them into the shepherd's scrip, which he had with him; and he took a sling in his hand, and went forth against the Philistine. And



DAVID AND GOLIATH.

the Philistine came on, and drew nigh against David, and his armour-bearer with him. And when the Philistine looked, and beheld David, he despised him. For he was a young man, ruddy, and of a comely

countenance. And the Philistine said to David: "Am I a dog, that thou comest to me with a staff?" And the Philistine cursed David by his gods. And he said to David: "Come to me, and I will give thy flesh to



DAVID CUTS OFF THE HEAD OF GOLIATH.

the birds of the air, and to the beasts of the earth." And David said to the Philistine: "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts,

the God of the armies of Israel, which thou hast defied. This day, the Lord will deliver thee into my hand, and I will slay thee, and take away thy head from thee: and I will give the carcasses of the army of the Philistines this day to the birds of the air, and to the beasts of the earth: that all the earth may know that there is a God in Israel. And all this assembly shall know, that the Lord saveth not with sword and spear: for it is His battle, and He will deliver you into our hands." And when the Philistine arose and was coming, and drew nigh to meet David, David made haste, and ran to the fight to meet the Philistine.

And he put his hand into his scrip and took a stone, and fetching it about, he struck the Philistine in his forehead, and the stone sank into his forehead, and he fell on his face upon the earth. So David prevailed over the Philistine with a sling and a stone. And as David had no sword, he ran and stood over the Philistine, and took his sword and drew it out of the sheath, and slew him, and cut off his head. And the Philistines seeing their champion was dead, fled away.

§ 69. *Saul's jealousy of David. David's trials begin.*

The evil spirit from the Lord now came upon Saul, and he became afraid of David; for he saw that in all things he acted prudently, and that the Lord was with him. Saul therefore sought to put him to death in various ways. Jonathan however, the son of Saul, loved David exceedingly, and spoke in his favour to Saul his father, so that David was brought back to the court, and was married to Michol the daughter of Saul.

One day as David was playing on the harp before Saul, the evil spirit came upon Saul, and he cast a javelin at David. David slipped away out of the presence of Saul, and the spear missed him and was fastened in



SAUL CASTS A SPEAR AT DAVID.

the wall. David fled and escaped that night. Saul sent his guards to David's house to watch him, that he might be killed in the morning; but Michol, David's wife, gave him warning and said: "Unless

thou save thyself this night, to-morrow thou shalt die." She then let him down through a window, and he fled and escaped. Michol took an image, and laid it on the bed, and put a goatskin with the hair on at the head



MICHOL TRICKS THE MESSENGERS OF SAUL.

of it, and covered it with clothes. When Saul's officers came to seize David, an answer was sent back that he was sick. Saul again sent to see David, saying: "Bring him to me in the bed that he may die." And when

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the messengers were come in, they found an image upon the bed, and a goatskin at its head.

§ 70. *Jonathan's friendship for David, and Saul's hatred.*

David fled, and passing from place to place he came at last back to Jonathan his friend, and said to him: "What have I done against thy father, that he seeketh my life? As the Lord liveth, there is but one step as I may say between me and death." Jonathan said to David: "Whatsoever thy soul shall say to me I will do for thee." They then agreed together that as David's seat would be empty the following day at the banquet, Jonathan should take occasion to speak to his father respecting David in case he noticed his absence. In the meantime David was to lie hid in the field. The first day Saul said nothing; but the second day he asked why David did not come to the feast either that day or the day before. Jonathan gave his father the answer that had been agreed upon, that David had asked leave to go to Bethlehem. Saul was exceeding angry with Jonathan, and said: "As long as the son of Isai liveth upon earth, thou shalt not be established, nor thy kingdom. Therefore now presently send and fetch him to me: for he is the son of death." And Jonathan answering Saul his father, said: "Why shall he die? what hath he done?" And Saul caught up a spear to strike him. And Jonathan understood that it was determined by his father to kill David. So Jonathan rose from the table in great anger, and did not eat bread on the second day after the new moon, for he was grieved

for David, because his father had put him to confusion. And when the morning came, Jonathan went into the field, according to the appointment with David, and a little boy with him. And he said to his



JONATHAN'S SIGNAL TO DAVID.

boy : "Go, and fetch me the arrows which I shoot." And when the boy ran, he shot another arrow beyond the boy. The boy therefore came to the place of the arrow which Jonathan had shot : and Jonathan cried

after the boy, and said: "Behold the arrow is there further beyond thee." And Jonathan cried again after the boy, saying: "Make haste speedily, stand not." And Jonathan's boy gathered up the arrows, and brought them to his master: and he knew not at all what was doing: for only Jonathan and David knew the matter. Jonathan therefore gave his arms to the boy, and said to him: "Go, and carry them into the city." And when the boy was gone, David rose out of his place, which was towards the south, and falling on his face to the ground, adored thrice: and kissing one another, they wept together, but David more. And Jonathan said to David: "Go in peace: and let all stand that we have both of us sworn in the name of the Lord, saying: 'The Lord be between me and thee, and between my seed and thy seed for ever.'" And David arose and departed: and Jonathan went into the city.

§ 71. *David's danger in the court of Achis, king of Gath.*

David fled and took refuge with Achis, king of Gath. And the servants of Achis, when they saw David, said to him: "Is not this David the king of the land? Did they not sing to him in their dances, saying: 'Saul hath slain his thousands, and David his ten thousands?'" But David laid up these words in his heart, and was exceedingly afraid at the face of Achis the king of Gath. And he changed his countenance before them, and slipt down between their hands: and he stumbled against the doors of the gate, and his spittle ran down upon his beard. And Achis said to

his servants: "You saw the man was mad: why have you brought him to me? Have we need of madmen, that you have brought in this fellow, to play the madman in my presence? shall this fellow come into my house?"



DAVID FEIGNS MADNESS IN THE COURT OF ACHIS.

§ 72. *The trial of David's faith.*

David was now a fugitive, almost like Cain; and to protect himself, he was forced to gather about him a

band of followers of such as were in distress, and oppressed with debt. And he became in this manner the leader of about four hundred men. Hunted by Saul from place to place, and daily running the risk of being betrayed or taken prisoner, David never lost his faith, that God would in His own time bring him to the throne. His faith was put to the following trial.

David took refuge with his followers in the rocks of Engaddi. And when Saul was returned from following the Philistines, they told him, saying: "Behold, David is in the desert of Engaddi." Saul therefore took three thousand chosen men out of all Israel, and went out to seek after David, and his men, even upon the most craggy rocks, which are accessible only to wild goats. And he came to the sheep-cotes, which were in his way. And there was a cave, into which Saul withdrew from the rest of his followers, while David and his men lay hid in the inner part of the cave. And the servants of David said to him: "Behold the day, of which the Lord said to thee: 'I will deliver thy enemy unto thee, that thou mayest do to him as it shall seem good in thy eyes.'" Then David arose, and secretly cut off the hem of Saul's robe. After which David's heart struck him, because he had cut off the hem of Saul's robe. And he said to his men: "The Lord be merciful unto me, that I may do no such thing to my master the Lord's anointed, as to lay my hand upon him, because he is the Lord's anointed." And David stopped his men with his words, and suffered them not to rise against Saul: but Saul rising up out of the cave, went on his way.

Saul had forfeited his kingdom because he would not wait for God, but had proceeded to offer the sacrifice himself when Samuel delayed to come. David, on the contrary, gained his kingdom by waiting for the



SAUL ASLEEP IN THE CAVE.

act of God to remove Saul. Saul was in his power, and his people pressed him to seize the chance; but David was firm, and refused. His heart even smote him, that he had touched his robe. David was a man

after God's own heart, for God always tries His servants before He finally accepts them.

§ 73. *David, Abigail, and Nabal.*

There was a certain man named Nabal, of the family of Caleb, who had land in Mount Carmel, and great wealth in sheep and goats. David had often, when wandering about with his followers, protected this man's shepherds; and hearing that he was shearing his sheep in Mount Carmel, he sent ten young men of his company to Nabal to remind him how he had protected his people, and to say: "Whatsoever thy hand shall find, give to thy servants and to thy son David." They came to Nabal, and spoke all the words of David to him, and Nabal replied: "Who is David? and what is the son of Isai? Servants are multiplied nowadays who flee from their masters. Shall I then take my bread and my water, and the flesh of my cattle which I have killed for my shearers, and give to men whom I know not whence they are?" The young men returned to David and told him what Nabal had said.

In the meantime one of Nabal's servants spoke to Abigail, Nabal's wife, saying: "Behold, David sent messengers out of the wilderness to salute our master, and he rejected them. These men were very good to us, and gave us no trouble; neither did we ever lose anything all the time that we were with them in the wilderness. They were a wall to us both by night and by day, all the while we were with them keeping the sheep. Wherefore consider and think what thou hast to do, for evil is determined against thy husband and

against thy house: for he is such a son of Belial that no man can speak to him." Abigail made haste and took two hundred loaves, two vessels of wine, and five sheep ready dressed; five measures of parched corn, a



ABIGAIL COMES TO MEET DAVID WITH PRESENTS.

hundred clusters of raisins, and two hundred cakes of dried figs, and laid them upon asses. And she said to her servants: "Go before me: behold, I will follow after you." But she told not her husband Nabal.

As she was coming down to the foot of the mountain, David and his men came down over against her, and she met them. Abigail, when she saw David, made haste and alighted off her ass, and fell on her face before David, and said: "Let not my lord the king, I pray, regard this naughty man Nabal: for according to his name, he is a fool, and folly is with him: but I thy handmaid did not see thy servants, my lord, whom thou sentest. Wherefore receive this blessing, which thy handmaid hath brought to thee, my lord: and give it to the young men that follow thee, my lord." And David said to Abigail: "Blessed be the Lord the God of Israel, who sent thee this day to meet me, and blessed be thy speech: and blessed be thou, who hast kept me to-day from coming to blood, and revenging me with my own hand. Otherwise, as the Lord liveth, the God of Israel, who hath withholden me from doing thee any evil: if thou hadst not quickly come to meet me, there had not been left to Nabal by the morning light, so much as a dog alive, out of all that he hath."

Abigail returned home, and early in the morning when Nabal had digested his wine, his wife told him these words, and his heart died within him, and he became as a stone. And after ten days had passed, the Lord struck Nabal and he died. Abigail afterwards became David's wife.

§ 74. *Saul consults the Witch at Endor.*

Saul's time was now approaching. The Philistines, whom he had defeated in the early part of his reign when God was with him, were gathering their armies against

Israel, and Saul began to be dismayed ; for he knew that the Lord had forsaken him, and would not answer him either by dreams, or by priest, or by prophet. In this forsaken state, he sought refuge in witchcraft, and said to his servants : " Seek me a woman that hath a divining spirit, and I will go and inquire by her." His servants said to him : " There is a woman that hath a divining spirit at Endor."

Saul disguised himself and went to the woman by night, accompanied by two servants, and when he came to her, she said : " Thou knowest all that Saul hath done, and how he hath rooted out the magicians and soothsayers from the land : why then dost thou lay a snare for my life, to cause me to be put to death ?" And Saul swore unto her by the Lord, saying : " As the Lord liveth there shall no evil happen to thee for this thing." And the woman said to him : " Whom shall I bring up to thee ?" And he said : " Bring me up Samuel." And when the woman saw Samuel, she cried out with a loud voice, and said to Saul : " Why hast thou deceived me ? for thou art Saul." And the king said to her : " Fear not : what hast thou seen ?" And the woman said to Saul : " I saw gods ascending out of the earth." And he said to her : " What form is he of ?" And she said : " An old man cometh up, and he is covered with a mantle." And Saul understood that it was Samuel, and he bowed himself with his face to the ground, and adored. And Samuel said to Saul : " Why hast thou disturbed my rest, that I should be brought up ?" And Saul said : " I am in great distress : for the Philistines fight against me,

and God has departed from me, and would not hear me, neither by the hand of prophets, nor by dreams : therefore I have called thee, that thou mayest show me what I shall do."

SAMUEL'S WARNING TO SAUL.

And Samuel said :—

Why askest thou me, seeing the Lord has departed from thee, and is gone over to thy rival :

For the Lord will do to thee as He spoke by me, and He will rend thy kingdom out of thy hand, and will give it to thy neighbour David :

Because thou didst not obey the voice of the Lord, neither didst thou execute the wrath of

His indignation upon Amalec. Therefore hath the Lord done to thee what thou sufferest this day.

And the Lord also will deliver Israel with thee into the hands of the Philistines : and to-morrow thou and thy sons shall be with me : and the Lord will also deliver the army of Israel into the hands of the Philistines.

And forthwith Saul fell to the ground, for he was frightened with the words of Samuel, and there was no strength in him, for he had eaten no bread all that day. It was with difficulty that Saul was prevailed upon by the woman to take food. At length after he had eaten, he returned home the same night.

§ 75. *Saul's suicide and David's lament.*

As Samuel had foretold so the battle fell out on the morrow. Israel fled from before the Philistines, and the Philistines fell upon Saul and upon his sons, and they slew Jonathan, and Abinadab and Melchisua the sons of Saul. And the whole weight of the battle was turned upon Saul : and the archers overtook him, and he was grievously wounded by the archers. Then Saul said to his armour-bearer : "Draw thy sword, and kill me : least these uncircumcised come and slay me, and mock at me. And his armour-bearer would

not: for he was struck with exceeding great fear. Then Saul took his sword, and fell upon it. And when his armour-bearer saw this, to wit, that Saul was dead, he also fell upon his sword and died with him. And



SAUL'S SUICIDE ON THE FIELD OF BATTLE.

on the morrow the Philistines came to strip the slain, and they found Saul and his three sons lying in Mount Gelboe. And they cut off Saul's head, and stripped him of his armour, and sent into the land of the Philistines round about, to publish it in the temples of

their idols, and among their people. And they put his armour in the temple of Astaroth, but his body they hung on the wall of Bethsan, and thus the disobedient king whom the Lord had forsaken came to a bloody death by his own hand. David heard of the disaster, and wrote the following lament for Saul and Jonathan his son.

DAVID'S LAMENT FOR SAUL AND JONATHAN.

The illustrious of Israel are alain upon thy mountains: How are the valiant fallen.

Tell it not in Gath, publish it not in the streets of Ascalon: lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

Ye mountains of Gelboe, let neither dew nor rain come upon you, neither let there be fields of first fruits: for there was cast away the shield of the valiant, the shield of Saul as though he had not been anointed with oil.

From the blood of the slain, from the fat of the valiant, the arrow of Jonathan never turned back, and the sword of Saul did not return empty.

Saul and Jonathan, lovely and comely in their life, even in death they were not divided: they were swifter than eagles, stronger than lions.

Ye daughters of Israel, weep over Saul, who clothed you with scarlet in delights, who gave ornaments of gold for your attire.

How are the valiant fallen in battle? Jonathan slain in the high places?

I grieve for thee, my brother Jonathan: exceedingly beautiful, and amiable to me above the love of women. As the mother loveth her only son, so did I love thee.

How are the valiant fallen, and the weapons of war perished?

§ 76. *David is crowned king of all Israel in Hebron.*

For some time after the death of Saul, there continued to be war between the house of David and the house of Saul; but David prospered, while the house of Saul decayed daily. David became king of Juda, in Hebron, and Isboseth, the son of Saul, was king over the rest of Israel. Abner, the captain of Saul's army, reconciled himself to David, and was murdered by Joab. Shortly afterwards, Isboseth, whom Abner had placed on the throne, was also murdered in his own house by the two sons of Rimmon.

The two murderers thinking to be rewarded by David, came all night and brought his head, and laid it the following day before David in Hebron: David

said to them: "As the Lord liveth, who hath delivered my soul out of all distress, the man that told me, and said: 'Saul is dead,' who thought he brought good tidings, I apprehended, and slew him in Siceleg, who



DAVID HANGS THE MURDERERS OF ISBOSETH.

should have been rewarded for his news. How much more now, when wicked men have slain an innocent man in his own house, upon his bed, shall I not require his blood at your hand, and take you away from the

earth?" And David commanded his servants, and they slew them: and cutting off their hands and feet, hanged them up over the pool in Hebron: but the head of Isboseth they took and buried in the sepulchre of Abner in Hebron.

Then all the tribes of Israel came to David in Hebron, saying: "Behold we are thy bone and thy flesh. Moreover yesterday also and the day before, when Saul was king over us, thou wast he that did lead out and bring in Israel: and the Lord said to thee: 'Thou shalt feed my people Israel, and thou shalt be prince over Israel.'" The ancients also of Israel came to the king to Hebron, and king David made a league with them in Hebron before the Lord: and they anointed David to be king over Israel. David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Juda seven years and six months: and in Jerusalem he reigned three and thirty years over all Israel and Juda.

§ 77. *David brings the Ark of the Covenant to Mount Sion.*

No sooner had David perceived that the Lord had firmly established his power over Israel, by destroying his enemies before him in various battles and encounters, than his whole mind was given to restore the glory of the worship of the God of Israel. During Saul's reign the tabernacle in Silo had been destroyed, and he had made use of religion merely to serve the purposes of his own government. David however was a man of a different spirit. He did not look upon the

religion of the God of Israel, as an instrument that a king might merely make use of for his own convenience, but his whole soul was wrapt in the glory and splendour of the worship and Sanctuary of his God. "Lord," said he, "I have loved the beauty of Thy house, and the place where Thine honour dwelleth."

As soon therefore as he was in possession of Mount Sion, and had fixed his own habitation there, he desired to remove the Tabernacle and Sanctuary of the Lord God of Israel to a place where it would be secure against the sacrilege of an enemy, and where its splendours could be restored without danger. For this purpose he consulted with the captains of his army and the princes of the assembly of Israel, and they decided to bring the Ark of the Covenant to Mount Sion. There was a great assembly of the people, and David and all Israel played before God with all their might, with hymns and with harps, psalteries, timbrels, cymbals, and trumpets, as they carried the ark upon a new cart from the house of Abinadab, where it had lain ever since it was restored by the Philistines. But the Levites were not with the ark; and Oza the driver of the cart put forth his hand to hold it up, for the oxen were restive, and made the cart lean on one side. The Lord was angry, and He struck Oza so that he died before the Lord: and David was afraid, and said: "How can I bring in the ark of God to me?" He carried it therefore to the house of Obed Edom, the Gethite. And the Ark remained there three months, and the Lord blessed Obed Edom and all that he had.

David heard that the Lord had blessed Obed Edom,

v

and he remembered that none ought to carry the Ark of God but the Levites, whom the Lord had chosen to carry it, and to minister to Himself for ever. He therefore prepared a place for the Ark in Mount Sion. And thus David and all the ancients of Israel, and the captains over thousands, went again to bring the Ark of the Covenant of the Lord, out of the house of Obed Edom with joy. David was clothed with a robe of fine linen, and all the Levites that carried the Ark, and the singing men, and Chonenias the ruler of the prophecy among the singers: and David also had on him an ephod of linen. And all Israel brought the Ark of the Covenant of the Lord with joyful shouting, and sounding with the sound of the cornet, and with trumpets, and cymbals, and psalteries, and harps. And when the Ark of the Covenant of the Lord was come to the city of David, Michol the daughter of Saul looking out at a window, saw king David dancing and playing, and she despised him in her heart. And when David returned to his own house, she said to him: "How glorious was the king of Israel to-day, uncovering himself before the handmaids of his servants, as one of the buffoons." And David said to Michol: "Before the Lord, who chose me rather than thy father, and than all his house, and commanded me to be ruler over the people of the Lord in Israel, I will both play and make myself meaner than I have done: and I will be little in my own eyes: and with the handmaids of whom thou speakest. I shall appear more glorious."

DAVID CARRIES THE ARK OF GOD TO MOUNT ZION. (ABOUT B.C. 1025.)
"I have loved, O Lord, the beauty of thy house, and the place where thy glory dwelleth." (*Psa.* xxv. 8).

THE SONG OF DAVID AS THE ARK WAS CARRIED IN PROCESSION.

Praise ye the Lord, and call upon His name: make known His doings among the nations.

Sing to Him, yea, sing praises to Him: and relate all His wondrous works.

Praise ye His holy Name: let the heart of them rejoice that seek the Lord.

Seek ye the Lord, and His power: seek ye His face evermore.

Remember His wonderful works, which He hath done: His signs, and the judgments of His mouth.

O ye seed of Israel His servants, ye children of Jacob His chosen.

He is the Lord our God: His judgments are in all the earth.

Remember for ever His covenant: the word which He commanded to a thousand generations.

The covenant which He made with Abraham: and His oath to Isaac.

And He appointed the same to Jacob for a precept: and to Israel for an everlasting covenant:

Saying: to thee will I give the land of Canaan: the lot of your inheritance.

When they were but a small number, very few and sojourners in it.

And they passed from nation to nation: and from a kingdom to another people.

He suffered no man to do them wrong: and rewarded kings for their sake.

Touch not My anointed: and do no evil to my prophets.

Sing ye to the Lord, all the earth: show forth from day to day His salvation.

Declare His glory among the gentiles: His wonders among all people.

For the Lord is great and exceedingly to be praised: and He is to be feared above all gods.

For all the gods of the nations are idols: but the Lord made the heavens.

Praise and magnificence are before Him: strength and joy in His place.

Bring ye to the Lord, O ye families of the nations: bring ye to the Lord glory and empire.

Give to the Lord glory to His name, bring up sacrifice, and come ye in His sight: and adore the Lord in the beauty of holiness.

Let all the earth be moved at His presence: for He hath founded the world immovable.

Let the heavens rejoice, and the earth be glad: and let them say among the nations: The Lord hath reigned.

Let the sea roar, and the fulness thereof: let the fields rejoice, and all things that are in them.

Then shall the trees of the wood give praise before the Lord: because He has come to judge the earth.

Give ye glory to the Lord, for He is good: for His mercy endureth for ever.

And say ye: Save us, O God our Saviour: and gather us together, and deliver us from the nations, that we may give glory to Thy holy Name, and may rejoice in singing Thy praises.

Blessed be the Lord the God of Israel from eternity to eternity: and let all the people say Amen.

§ 78. *David receives the promise of the Messiah: his thanksgiving.*

David, finding that his kingdom prospered still more, and that the Lord had given him rest on every side from his enemies, said to Nathan the prophet: "Dost thou see that I dwell in a house of cedar, and the Ark of the Lord is lodged within a tent of skins?" Nathan replied: "Go and do all that is in thine heart, for the Lord is with thee." The word of the Lord came to Nathan that night: "Go, speak to my servant David, 'Thou shalt not build Me a house to dwell in.' And when thou shalt have ended thy days, I will raise up thy seed after thee, which shall be of thy sons, and

I will establish *His kingdom*: He shall build Me a house, and I will establish *His Throne for ever*."

David understood that God was here confirming the oath He had sworn to Abraham, and promising to him that Messiah was to be born in his family. He went at once and fell down before the Lord, and said:

DAVID'S THANKSGIVING FOR THE PROMISED MESSIAS.

Who am I, O Lord God, and what is my house, that Thou hast brought me thus far?

But yet this hath seemed little in Thy sight, O Lord God, unless Thou didst also speak of the house of Thy servant for a long time to come: for this is the law of Adam, O Lord God.

And what can David say more unto Thee? for Thou knowest Thy servant, O Lord God:

For Thy word's sake, and according to Thy own heart Thou hast done all these great things, so that Thou wouldst make it known to Thy servant.

Therefore Thou art magnified, O Lord God, because there is none like to Thee, neither is there any God besides Thee, in all the things that we have heard with our ears.

And what nation is there upon earth as Thy people Israel, whom God went to redeem for a people to Himself, and to make him a Name, and to do for them great and terrible things, upon the earth, before the face of Thy people, whom Thou redeemedst to Thyself out of Egypt, from the nations and their gods.

For Thou hast confirmed to Thyself Thy people Israel to be an everlasting people: and Thou O Lord God, art become their God.

And now, O Lord God, raise up for ever the word that Thou hast spoken, concerning Thy servant, and concerning his house: and do as Thou hast spoken.

That Thy name may be magnified for ever, and that it may be said: The Lord of hosts is God over Israel. And the house of Thy servant David shall be established before the Lord.

Because Thou, O Lord of hosts, God of Israel, hast revealed to the ear of Thy servant, saying: I will build thee a house: therefore hath Thy servant found in his heart to pray this prayer to Thee.

And now, O Lord God, Thou art God, and Thy words shall be true: for Thou hast spoken to Thy servant these good things.

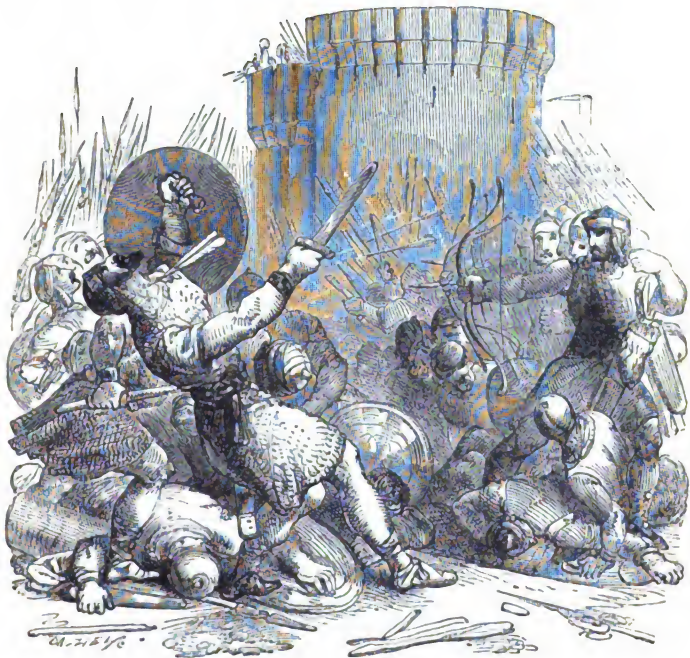
And now begin, and bless the house of Thy servant, that it may endure for ever before thee: because Thou, O Lord God, hast spoken it, and with Thy blessing let the house of Thy servant be blessed for ever.

§ 79. *The power of self-deceit: David falls into sin.*

Shortly after these glorious promises were made to him, David fell into the grievous sins of adultery and murder. He took Bethsabee the wife of Urias the Hethite, and afterwards he plotted the murder of Urias her husband. Urias at the time was with the army at the siege of Rabbath Ammon. David sent for him home, and then sent him back to the army carrying a letter to Joab, in which was written: "Set ye Urias in the front of the battle where the fight is

strongest, and leave ye him that he may be wounded and die." Joab did as he was commanded, and Urias was slain.

David received the news that Urias was dead; and after the days of mourning for her husband were over,



DEATH OF URIAS THE HITTITE.

David sent and took Bethsabee to his own house, and she became his wife and bore him a son.

Nearly a year must have passed since the commission of these two great sins before Nathan, the prophet,

came to speak to him. It does not appear that David had all this while the least remorse or contrition, or so much as the suspicion that he had done wrong. Such is the remarkable power of self-deception whilst it continues. At length the Lord sent Nathan to him, and when he was come to him he said :—

NATHAN'S PARABLE.

There were two men in one city, the one rich, and the other poor.

The rich man had exceeding many sheep and oxen.

But the poor man had nothing at all but one little ewe-lamb, which he had bought and nourished up, and which had grown up in his house together with his children, eating of his bread, and drinking of his cup, and sleeping

in his bosom : and it was unto him as a daughter.

And when a certain stranger was come to the rich man, he spared to take of his own sheep and oxen, to make a feast for that stranger, who was come to him, but took the poor man's ewe, and dressed it for the man that was come to him.

David's anger being exceedingly kindled against that man, he said to Nathan : "As the Lord liveth, the man that hath done this is a child of death. He shall restore the ewe four-fold, because he did this thing, and had no pity." And Nathan said to David : "Thou art the man. Thus saith the Lord the God of Israel: 'I anointed thee king over Israel, and I delivered thee from the hand of Saul. Why therefore hast thou despised the word of the Lord, to do evil in my sight? Thou hast killed Urias the Hethite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Therefore the sword shall never depart from thy house, because thou hast despised me.'"

David humbled himself most deeply for his sin ; and the 50th Psalm which he composed on this occasion, has been in use in the Church ever since, as the language of the deepest repentance and humiliation. God for-

gave him the guilt of his sin, but the child which Bethsabee bore him died, as Nathan had foretold, and the sword, as we shall see in the course of this history, never departed from his house.



DAVID IS REDUKED BY NATHAN.

§ 80. *Absalom's conspiracy.*

Absalom, David's son, was the instrument chosen by God for the punishment of David's sin. He made himself chariots and horsemen, and fifty men to run

before him. He stood also in the gate where the people came upon business to the king, and when any man came to salute him, he put forth his hand and took him and kissed him, and said: "O that they would make me judge over the land, that all that have business might come to me, and I would do them justice." In this way he enticed the hearts of the people of Israel. When all was ready, he withdrew to Hebron, upon pretence of offering sacrifice, and then sent messengers to all Israel, saying: "Absalom reigneth in Hebron."

When word was brought to David, he saw at once the whole extent of his danger, and said: "Arise, let us flee, for we shall not escape else from the face of Absalom." David and all his men left the city and fled.

As David went up the ascent of Mount Olivet, bare-foot, and weeping, it was told him that Achitophel was of Absalom's conspiracy, and he said: "Infatuate, O Lord, the counsel of Achitophel!" Being come to the top of the hill, he met his friend Chusac, the Arachite, coming to him with his garment rent, and his head covered with earth. David said to him: "If thou come with me, thou wilt be a burden to me; but if thou return into the city, and wilt say to Absalom: 'I am thy servant, O king; as I have been thy father's servant, so I will be thine': thou shalt defeat the counsel of Achitophel." Chusac also agreed to send word to David of all that passed in the city. As David went further, a man of the kindred of the house of Saul, named Semei, the son of Gera, came out. and

cursed as he went on, and he threw stones at David, and at all the servants of King David: and all the people, and all the warriors walked on the right and on the left side of the king. And thus said Semei



DAVID IS CURSED BY SEMEI.

when he cursed the king: "Come out, come out, thou man of blood, and thou man of Belial. The Lord hath repaid thee for all the blood of the house of Saul: because thou hast usurped the kingdom in his stead,

and the Lord hath given the kingdom into the hand of Absalom thy son: and behold thy evils press upon thee, because thou art a man of blood." Abisai said to David: "Why should this dead dog curse my lord the king? I will go and cut off his head." But David said: "Let him alone, for the Lord hath bid him curse David."

David received a message from his trusty friend Chusac, to pass with all haste to the other side of the Jordan, which they all accomplished in safety before the morning light.

§ 81. *The armies of Absalom and David fight: Absalom is slain.*

Achitophel had counselled that Absalom should send twelve thousand men the same night to pursue David and his men, saying, that they would surprise them while they were wearied and dispirited. But Chusac pronounced this counsel to be not good, and advised to gather all Israel together, and thus to surround David wherever he might be found, as the dew falleth upon the ground. Achitophel, seeing that his counsel was not followed, went home, and putting his house in order, hanged himself. Armies were now collected on both sides, and the battle took place in the forest of Ephraim, the people of Israel being defeated by the army of David with a great slaughter.

And it happened that Absalom flying from the field of battle met the servants of David, riding on a mule: and as the mule went under a thick and large oak, his head stuck in the oak: and while he hung between the heaven and the earth, the mule on which

he rode passed on. And one saw this and told Joab, saying: "I saw Absalom hanging upon an oak." And Joab said to the man that told him: "If thou sawest him, why didst thou not stab him to the ground,



ABSALOM IS SLAIN BY JOAB.

and I would have given thee ten sicles of silver, and a belt?" And he said to Joab: "If thou wouldst have paid down in my hands a thousand pieces of silver, I would not lay my hands upon the king's son: for in our hearing the king charged thee, and Abisai, and

Ethai, saying: 'Save me the boy Absalom.' Yea and if I should have acted thus boldly against my own life, for this could not have been hid from the king, wouldst thou have stood by me?" And Joab said: "I will set upon him in thy sight." So he took three lances in his hand, and thrust them into the heart of Absalom. And whilst he yet panted for life, sticking on the oak, ten young men armour-bearers of Joab, ran up, and slew him. Joab now sounded the trumpet, and kept back the people from pursuing after Israel in their flight, being willing to spare the multitude.

§ 82. *Solomon is named David's successor.*

David was now come to a great age, and Joab made a party with Adonias, Absalom's brother, intending to place him upon the throne after the death of David. Like Absalom, Adonias began to make to himself chariots and horsemen, and fifty men to run before him. He was in the midst of preparing to seize the throne, when Nathan heard of it. No time was to be lost, and Nathan came at once to Bethsabee, the mother of Solomon, and said to her: "Come, take my counsel, and save thy life and the life of thy son Solomon. Go, and get thee in to king David, and say to him: 'Didst not thou, my lord O king, swear to me thy handmaid, saying: "Solomon thy son shall reign after me, and he shall sit in my throne"? why then doth Adonias reign?' And while thou art yet speaking there with the king, I will come in after thee, and will fill up thy words." Bethsabee went, and in due time Nathan followed her, and after they had done

speaking to the king, David said : " Call me Sadoc the priest, and Nathan the prophet, and Banaias the son of Joiada." And when they were come in before the king, he said to them : " Take with you the servants



SOLOMON IS PROCLAIMED KING.

of your Lord and set my son Solomon upon my mule, and bring him to Gihon. And let Sadoc the priest and Nathan the prophet anoint him there king over Israel, and you shall sound the trumpet, and shall say, ' God save king Solomon.' "

This was done as David commanded: Solomon was placed upon the king's mule, and Sadoc the priest took a horn of oil out of the Tabernacle and anointed Solomon; and they sounded the trumpet, and all the people cried, "God save king Solomon." And all the multitude went up after him: and the people played with pipes, and rejoiced with a great joy, and the earth rang with the noise of their cry. Thus Solomon sat upon the throne of his father David, and Adonias and his party were struck with fear, and dispersed to their homes.

§ 83. *The dying words and advice of David to Solomon.*

David was now about to die, and he called his son Solomon and said to him:—

DYING CHARGE OF DAVID TO SOLOMON.

I am going the way of all flesh, take thou courage, and show thyself a man.

And keep the charge of the Lord thy God, to walk in His ways, and observe His ceremonies, and His precepts and judgments, and testimonies, as it is written in the law of Moses, that thou mayest understand all thou dost, and whithersoever thou shalt turn thyself: *

That the Lord may confirm His words, which He hath spoken of me, saying: If thy children shall take heed to their ways, and shall walk before Me in truth, with all their heart, and with all their soul, there shall not be taken away from thee a man on the throne of Israel.

Thou knowest also what Joab the son of Sarvia hath done to me, what he did to the two captains of the army of Israel, to Abner the son of Ner, and to Amasa the son of Jether: whom he slew, and shed the blood of war in

peace, and put the blood of war on his girdle that was about his loins, and in his shoes that were on his feet.

Do therefore according to thy wisdom, and let not his hoary head go down to the grave in peace.

But show kindness to the sons of Berzellai the Galaadite, and let them eat at thy table: for they met me when I fled from the face of Absalom thy brother.

Thou hast also with thee Semei the son of Gera of Bahurim, who cursed me with a grievous curse, when I went to the camp: but because he came down to meet me when I passed over the Jordan, and I swore to him by the Lord, saying: I will not kill thee with a sword:

Do not thou hold him guiltless. But thou art a wise man, and knowest what to do with him, and thou shalt bring down down his grey hairs with blood to the grave.

* This advice of David to his son, "That thou mayest understand all that thou dost, and whithersoever thou shalt turn thyself," is a golden rule for every one to follow. It was the foundation of all Solomon's prosperity. The study of the law of Moses, and the Divine light obtained by prayer, were the sources from which Solomon derived all the wisdom which made him so prosperous. Every Christian has the same sources of wisdom open to himself, as St. James says: "If any of you want wisdom, let him ask of God, who giveth to all men abundantly and upbraideth not, and it shall be given to him."—(James, i, 5.)

W



(page 429.)

THE INHABITANTS OF JERUSALEM GO INTO CAPTIVITY IN BABYLON.

After the city has been burnt, Nabuchodonosor carries off the whole of the inhabitants into captivity in Babylon, where they rejoin their brethren who had been carried away by Nabuchodonosor in B.C. 605.

PICTORIAL BIBLE STORIES.

PART III.

THE FIFTH AND LAST ERA OF THE HISTORY

BEFORE THE BIRTH OF MESSIAS.

THE MISSION OF THE PROPHETS OF ISRAEL AND JUDA,

OR THE LABOURERS SENT INTO THE VINEYARD AT THE NINTH HOUR.

B.C.

SUBDIVISIONS.

1010. —THE Reign of Solomon and the Building of the Temple.
{ 976—721.—THE Kingdom of Israel, to its extinction in the Captivity of Nimive.
{ 976—606.—THE Kingdom of Juda to the 70 years Captivity in Babylon.
{ 606—536.—THE 70 years Captivity in Babylon and its cotemporary events.
536. —THE Restoration under the Persian Empire. The Second Temple.
300—160.—THE general Apostasy from the Law of Moses, under the Greek Empire. The Greek persecution, and the recovery of the Law by the Maccabees.
40. —THE Final Subjection to the Roman State, under Herod the Idumean, the nominee of the Roman Senate. The fulness of time for the Coming of Messias.

§ 1. *Introduction.*

THE fifth era, upon which we are about to enter, brings our history down to the great event which the present Jews deny and blaspheme, which profane history does not understand and therefore passes over in silence, but for which, nevertheless, everything has been preparing the way. This event is the coming of Jesus Christ, the eternal Son of God, in human flesh, to be the glory of his own people, the prophet of the Gentiles, and the Redeemer of every fallen child of Adam. The fifth era contains the mission of the Prophets of Israel and Juda, preparatory to the advent of our Lord himself, who speaks of them in his parable as “the labourers called into the vineyard at the ninth hour.” Noe and his successors were the labourers of the first hour, and when the various families descended from him had formed themselves into nations over the world, and had

corrupted their knowledge of God, the third hour of the vineyard came, and Abraham, Isaac, and Jacob were called into it. When the family of Jacob, with whom God made his covenant, fell into slavery in Egypt, and came to be in danger of forgetting their calling to be God's chosen people, through the grievous oppression of their masters, God called the labourers of the sixth hour into his vineyard, Moses and the Levitical priesthood. Moses, by a succession of miracles, took his people out of the land of Egypt, drowning the Egyptian king and all his army in the Red Sea. Being their leader for the forty years during which they were sentenced to wander in the wilderness of Arabia, he gave them during this period laws and ordinances from the mouth of God, and established the priesthood of Aaron, and the Sacrifices of the Holy Tabernacle. And when he had brought them to the borders of the land promised to Abraham, he died, leaving them to go and take possession of the land, and to live there in peace under the government of the Priests of the Levitical race, and saying to them: "*Take heed thou never desert the Levite.*"

We have seen in the history of the preceding era, how the people grew tired of living under the government of their priests, and clamoured to have a king like the surrounding people, as they said, "to fight their battles," but as Samuel said, to be less dependent upon the unseen protection of the Lord their God. A king and a standing army of fighting men, was a kind of protection that could be seen and understood, while the Lord their God was a kind of protection

which could not be seen. They therefore insisted upon having the protection that could be seen.

God, as we have read, permitted the power which could be seen to be created, and even promised that though they had rejected Him, because He remained unseen, still that if they and their king would observe His laws, they should still prosper and do well ; but if not, that they should be rooted out. Thus Israel, from having been a family under the government of its own priesthood, observing its own laws, and comparatively unnoticed and unobserved by other people, became a kingdom. With kings come armies, embassies, and alliances with other people and kingdoms ; then follows commerce, with its interchange of buying and selling ; then comes the ambition of subduing other people, forcing them into relations of commerce, and exacting tribute from them. In this way a kingdom becomes easily involved in its various schemes of traffic and war with its neighbours. Now all this, as we shall presently see, will prove true of the kingdom of Israel ; but in the meantime what is to become of the Divine law of Moses ? Is it to be forgotten ? Is it to be put aside in the king's palace because the king and his court are ambitious to be like other kings ? Is it to be neglected in the private family, because the head of the family desires to be like the wealthy merchant and trader of other countries ?

The Priests of the race of Levi, the Lord's own tribe, whose portion was the service of the Temple and the Altar, and who lived of the sacrifices, they at least will adhere to the law of Moses and uphold it. Who-

ever else may fall away, the Lord's own anointed will be true to Him. The sad and melancholy truth, as we shall learn from the history, is, that neither kings, priests, nor people, were true to their faith and their God. False pretenders rose up as prophets; the priests clapped their hands and encouraged them, and the people, sunk in vice, ignorance, and wickedness, loved to have it so.

What then was to preserve the law of Moses in existence? that law which was to be the schoolmaster, and to last till Christ should come. It was necessary to call a fresh set of labourers into the vineyard, to stay the current that was setting in to general apostasy. These were the true Prophets of Israel and Juda, whom God sent as the labourers of the ninth hour of His vineyard.

Like their Divine master when He came, these true prophets of God have been a butt for the worst of calumnies, and the most spiteful accusations. By profane writers they are termed political firebrands, turbulent demagogues, and ambitious intriguers. By their cotemporaries they were both hated, feared, and accused of wilful falsehood in delivering their messages from God, and most commonly put to death. "Which of the prophets," said our Lord to the Jews of His time, "have your fathers not stoned?" Their great crime in the eyes of the world ever will be, that they have believed in a resurrection from the dead, and that they have endured every trial, refusing, as St. Paul says, to escape, that they might obtain a better resurrection. "Take, my brethren," says St. James, "for

an example of suffering evil, of labour and patience, the prophets who spoke in the name of the Lord." The mission of these true prophets of God, is then the subject of the ensuing fifth era of our history, until at last the King of prophets Himself comes to take their place.

§ 2. *First Acts of Solomon upon the Throne.*

Solomon is thought to have been not more than fourteen years of age when he was called to the throne by the death of his father, David. His first acts give proof that the father's energy and discernment had come down to the son. His brother, Adonias, whose design of making himself king had been defeated by Nathan's timely counsel, now came to Solomon's court, and contrived to gain over Solomon's own mother, Bethsabee, to his side. Bethsabee went to Solomon to speak to him publicly in behalf of Adonias. Solomon arose to meet her, and bowed to her and sat down upon his throne; a throne also was set for the king's mother, the king placing her on his right hand. And Bethsabee said to him, "I desire one small petition of thee: do not put me to confusion." And Solomon said, "My mother, ask, for I must not turn away thy face." And she said, "Let Abisag, the Sunamitess, be given to Adonias, thy brother, to wife." King Solomon answered and said to his mother, "Why dost thou ask Abisag, the Sunamitess, for Adonias? Ask for him also the kingdom, for he is my elder brother, and hath Abiathar, the priest, and Joab, the son of Sarvia, on his side." And Solomon swore by the Lord saying, "So may God do to me and more also, if Adonias hath

not spoken this word against his own life. As the Lord liveth who hath established me and placed me upon the throne of David, my father, and who hath made me a house as He has promised, Adonias shall be put to death this day." So king Solomon sent Banaias the son of Joiada, who slew him, and he died.

Solomon now sent for Abiathar the priest, and banished him to his lands in Anathoth, saying to him that he spared his life, only because he carried the Ark of the Lord before David his father, and had endured troubles in all the troubles which David had endured.

Joab hearing of these things was seized with fear, because he had taken the side of Adonias, and seeing that all hope was lost, he fled into the tabernacle of the Lord, and laid hold of the horn of the altar. When it was told to Solomon, he gave orders to Banaias to kill him. Banaias brought back word to Solomon that he refused to quit the altar, saying that he would die there. Solomon said to Banaias, "Do as he hath said, kill him and bury him; and thou shalt remove the innocent blood which hath been shed by Joab, from me and from the house of my father." So Banaias the son of Joiada went up, and setting upon him slew him, and he was buried in his house in the desert.

Semei, who had cursed David when he fled from Absalom, was also summoned before Solomon, and told to build himself a house in Jerusalem, and not to go outside the town under pain of death. In the course of three years time, forgetting the conditions under which his life had been spared, Semei went outside the city to Gath, in pursuit of a slave who had run away.

On his return Solomon sent for him, and reminding him of the conditions on which his life had been spared, to which he had himself assented, commanded Banaias to put him to death.



JOAB IS EXECUTED AT THE BORN OF THE ALTAR.

3. *Solomon's Prayer for Wisdom.*

Solomon, says the Holy Scripture, loved the Lord, walking in the precepts of David his father ; and as he went to Gabaon to hold a solemn sacrifice to the Lord,

the Lord appeared to Solomon in a dream by night, saying, "Ask what thou wilt that I should give thee." And Solomon said:—

SOLOMON'S PRAYER FOR WISDOM.

Thou hast shown great mercy to Thy servant David my father, even as he walked before Thee in truth, and justice, and an upright heart with Thee: and Thou hast kept thy great mercy for him, and hast given him a son to sit on his throne, as it is this day.

And now, O Lord God, Thou hast made Thy servant king instead of David my father: and I am but a child, and know not how to go out and come in.

And Thy servant is in the midst of the people which Thou hast chosen, an immense people, which cannot be numbered or counted for multitude.

Give therefore to Thy servant an understanding heart to judge Thy people and to discern between good and evil, for who shall be able to judge this Thy people which is so numerous?

And the word was pleasing to the Lord, that Solomon had asked such a thing. And the Lord said to Solomon:—

THE ANSWER OF GOD TO SOLOMON.

Because thou hast asked this thing, and hast not asked for thyself long life, or riches, or the life of thine enemies, but hast asked for thyself wisdom to discern judgment.

Behold I have done for thee according to thy words, and have given thee a wise and understanding heart, inasmuch that there hath been no one like thee, before thee, nor shall arise after thee.

Yea, and the things also which thou didst not ask, I have given thee, to wit riches and glory, so that no one hath been like thee among the kings in all days heretofore.

And if thou wilt walk in my ways, and keep my precepts and my commandments, as thy father did, I will lengthen thy days.

4. *The First Judgment of Solomon.*

When Solomon returned from Gabaon, he sat upon his throne to give judgment, and two women came before him. One of them said: "I beseech thee, my lord, I and this woman dwelt in one house, and I became the mother of a child, with her in the chamber. And the third day after that, a child was born to her, and we were together, and no other person with us in the house, only we two: And this woman's child died in the night: for in her sleep she overlaid him. And rising in the dead time of the night, she took my child from my side, while I thy handmaid was asleep, and

laid it in her bosom: and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold it was dead: but considering him more diligently when it was clear day, I found that it



SOLOMON GIVES THE LIVING CHILD TO THE TRUE MOTHER

was not mine which I bore." And the other woman answered: "It is not so as thou sayest, but thy child is dead, and mine is alive." On the contrary she said: "Thou liest: for my child liveth, and thy child is dead."

And in this manner they strove before the king. Then said the king: "The one saith, 'My child is alive, and thy child is dead,' and the other answereth, 'Nay, but thy child is dead, and mine liveth.'" The king therefore said: "Bring me a sword." And when they had brought a sword before the king, "Divide," said he, "the living child in two, and give half to the one, and half to the other." But the woman whose child was alive, said to the king (for her heart was moved for her child): "I beseech thee, my lord, give her the child alive, and do not kill it." But the other said: "Let it be neither mine nor thine, but divide it." The king answered and said: "Give the living child to this woman, and let it not be killed, for she is the mother thereof." And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to give judgment.

§ 5. *Solomon proceeds to build the Temple.*

Together with the gift of wisdom, which God gave to Solomon, God also blessed his kingdom. "Juda and Israel dwelt without any fear, every one under his vine and under his fig-tree, all the days of Solomon." A people who love God will seek to turn all their wealth together with all the arts which spring up and flourish during peace, to promote the glory and splendour of the outward worship of God. It thus became one of the first duties of Solomon's peaceful reign, to proceed to build the temple which his father David had had in his heart to build, but was not suffered, because he was a man of war.

Solomon wrote a letter to Hiram, king of Tyre, who had always been his father's friend, requesting him to furnish workmen who were skilled in carving cedar wood, and to supply the cedar timber from the mountains of Lebanon, offering terms to which Hiram assented in a very friendly manner.

Vast numbers were employed upon the building of the temple. Thirty thousand men worked, ten thousand by turns every month, in hewing timber in the Mount Lebanon, seventy thousand in carrying burdens, and eighty thousand in stone quarries in the mountains, over all of whom were set a proportionate number of overseers.

DESCRIPTION OF THE TEMPLE OF SOLOMON.

Familiarity with a large building fitted to be used in a northern climate for Christian worship, can only mislead the mind in forming an idea of the temple of Solomon. We must take Solomon's temple in detail, and consider the various purposes for which it was required, in order to obtain a just notion of its construction. In a general way it was an enlarged form of the tabernacle of Moses, built in stone, and secured with military defences like any other citadel.

As the worship of the Mosaic law consisted of bloody sacrifices of animals, such as oxen, sheep, and goats, Solomon's temple required one spacious quadrangle or court expressly for the purpose of holding and slaughtering these victims. The victims had their heads drawn down to a set of iron rings firmly fixed in the pavement, and it was the business of the priest officiating at the sacrifice to slaughter them with his own hand. A priest, then, in the time of Solomon, was a man who had to go to work very much the same as a butcher with his shirt sleeves tucked up, and from the death struggles of the animals slaughtered in it and from its being smeared with blood, this court of the general buildings of the temple, would necessarily have to be kept inaccessible to all, except to those who were immediately concerned with the work of slaughter. On great festivals, such as the Passover, the number of victims slaughtered was frequently so great that the space in this court did not suffice.

In a hot climate such as Jerusalem, a temple where the slaughter of victims for sacrifice was of daily occurrence, often in considerable numbers, would require a copious supply of water for the mere washing away the blood from the pavement, for cleansing the entrails of the victims and the parts of the sacrifices, besides

In seven years the works of the Temple were completed; and all Israel with the princes of the tribes, and the heads of the families of Israel were gathered together to king Solomon in Jerusalem, that they might carry the Ark of the Covenant of the Lord, out of the city of David, which is Mount Sion.

And all Israel assembled themselves to king Solomon on the festival day in the month of Ethanim, the same is the seventh month. And all the ancients of Israel came, and the priests took up the ark, and carried the Ark of the Lord, and the tabernacle of the covenant, and all the vessels of the sanctuary, that were in the

other uses. For this purpose Solomon constructed a large brazen reservoir, or molten sea, which contained two thousand baths, (a measure resembling our gallon,) and which was kept filled by a water-wheel. The water from this reservoir was carried in smaller brazen vessels upon wheels, to the different parts of the temple as required.

The destruction of the victim being essential to the nature of the worship of God by sacrifice, this demanded the erection of a large altar of Holocaust or burnt offering, proportionate to the offerings of the nation, which the law directed to be offered only in one place. As this was the only altar which the law of Moses sanctioned for all the tribes of Israel, its size required to be such, as to enable it to consume numerous victims at one and the same time. And in fact it was popularly named "Ariel," or the Lion of the Lord, from the rapid manner in which it consumed the victims that were laid upon it. The space required for this altar, the layers, the vessels of brass for sprinkling the blood of the victims upon it, the flesh hooks, &c., and the service of its officiating priests and other ministers and attendants, constituted a separate court of the temple.

From the nature of the worship, consisting of the flesh of animals burnt upon a large fire, any assembly of the people assisting at the sacrifice under the same roof, as practised in the Christian worship, would be impossible. The worship was obliged to take place in the open air, otherwise the stench of the burning victims would have been unbearable. Jewish writers even say, that the altar of the temple built by Solomon, was privileged in the sense, that let the wind be which way it might, the smoke ascended directly upwards to heaven, a privilege for which an assembled multitude might with good reason feel grateful.

The altar then being necessarily in the open air and requiring a court, or at least a large share of the ample area of a court to itself, the multitude of worshippers would have to stand in the open air, and at such a distance as not to be mixed up

tabernacle: and the priests and the Levites carried them. And king Solomon, and all the multitude of Israel, that were assembled unto him, went with him before the ark, and they sacrificed sheep and oxen that could not be counted or numbered. And the priests brought in the ark of the covenant of the Lord into its place, into the oracle of the temple, into the holy of holies, under the wings of the cherubim. For the cherubim spread forth their wings over the place of the ark, and covered the ark, and the staves thereof above. And there was nothing else in the ark but the two tables which Moses put there at Horeb when the Lord gave

with any of the business of slaughtering the victims, or of preparing the parts that were to be burnt, or of laying them upon the altar.

For this Solomon provided, by laying out the court of Israel for the men, and next to it the court of the women, a space further removed from the altar. The ascent from the court of the women to the court of Israel, was up a flight of steps and through a porch. No woman was allowed to enter the court of Israel, except upon the occasion of her offering any victim, upon which, according to the law, she was to lay her hand previous to its being sacrificed, and for which purpose it was necessary for her to pass through the court of Israel to approach the altar.

The temple and its precincts then were essentially for a house of prayer, where "The Lord God of Israel might hear the petitions of his servants," who were invited to resort thither to pray to Him. In order therefore to protect the people from the rain, or from the extreme heat, a covered cloister, supported on rows of pillars, surrounded the different courts, to which they could have recourse in the way of shelter either from the sun or from the rain. It was one of these cloisters, called the portico of Solomon, to which our Saviour withdrew, when there came a sudden storm at the feast of the Dedication.—(John x., 22.)

Further, as the temple of a nation, through the constant offerings of the people, would naturally come to accumulate immense wealth in coin, and vessels of precious metals, it was necessary in times so subject to the irruptions of marauding and plundering enemies, that it should be defended by walls and defences, equal in power of resistance to those of any citadel, and also equally necessary that there should be a body of men in its service, whose duty it was to stand on sentinel, and to be ready for its defence in case of an attack. The temple of a nation in those times, generally speaking, also served as a bank of deposit for the king and private families, and hence it became doubly necessary to make its defences secure.

With a view to this security, the spot which God had pointed out for the

the law to the children of Israel, at their coming out of Egypt. Now when the priests were come out of the sanctuary, both the Levites and the singing men, clothed with fine linen, sounded with cymbals, and psalteries, and harps, standing on the east side of the altar, and with them a hundred and twenty priests, sounding with trumpets. So when they all sounded together, both with trumpets, and voice, and cymbals, and organs, and with divers kind of musical instruments, and lifted up their voice on high, the sound was heard afar off; and when they began to praise the Lord, and to say, "Give glory to the Lord, for he

buildings of the temple, was most fitted. It was situated on the rock Moria, where Abraham at the command of God had offered his son Isaac.

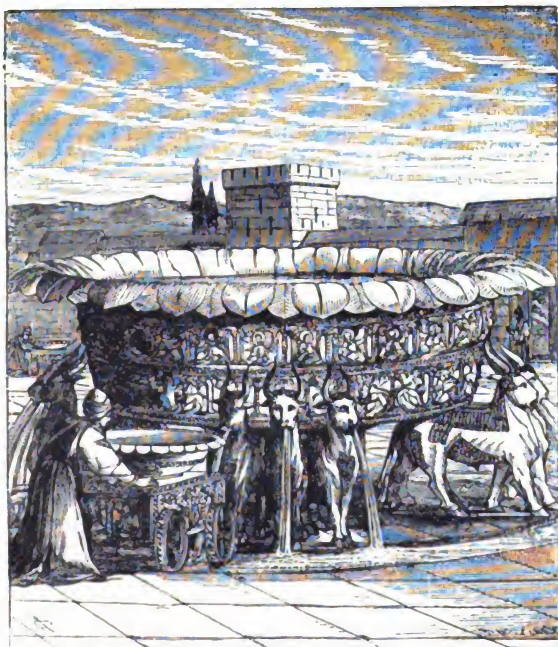
The site chosen was a platform or longitudinal ridge of rock, running north and south; the eastern side of which flanked the valley of Jehosaphat, in a precipitous manner. The southern extremity looked down upon the valley Ben Hinnom, where the sacrifices of children to Moloch afterwards took place, and the side to the west was separated by a deep ravine from the Mount Sion, on which David's palace stood. On these three sides, then, the platform was by nature inaccessible, and when further strengthened by high and thick walls, it became almost impregnable. On the north side the platform of rock adjoined the rest of the city by a narrow neck, the approach to which was secured by a tower of immense strength, afterwards called the "turrus Antonia." This tower, with the walls that surrounded the temple, completed its defences.

The whole temple, thus secured, used to be called by the Jews, "the Mountain of the Lord's House." The Lord's house itself was comparatively trifling in the way of dimensions as a building, being only double the size of the Tabernacle of the Wilderness. Its importance lay in its sanctity, as being the abode of the Lord God of Israel, who is said in the prophets to have dwelt between its cherubim carved in olive wood.

As in the Tabernacle of Moses, so in the Lord's House the antichamber contained the loaves of proposition, the altar of incense, and the seven-branched candlesticks; and was entered morning and evening by one single officiating priest. The inner chamber, the sanctuary, or Holy of Holies, also contained the Ark of the covenant, and was entered but once a year, on the day of expiation, by the High Priest alone. The glory of these two chambers lay in their sanctity and their inward magnificence, consisting of the most elaborate workmanship, and the richest golden ornaments and furniture; outwardly, however, they were scarcely so

is good, for his mercy endureth for ever," the house of God was filled with a cloud. Nor could the priests stand and minister by reason of the cloud. For the glory of the Lord had filled the house of God.

TYPE OF THE SACRAMENT OF BAPTISM.



THE BRAZEN LAVER, OR MOLTEN SEA.

much as a distinct architectural feature of the whole range of buildings, being themselves connected with other buildings, which contained chambers for the priests, and other purposes connected with the temple.

The distinction therefore should be borne in mind between the "House of the Lord," as signifying these two sacred chambers, and the House of the Lord as signifying the entire range of buildings belonging to the temple with its walls and defences. The temple in this latter sense was a complete citadel, capable of being

§ 6. *Speech of Solomon to the People.*

Then Solomon said: "The Lord promised that He would dwell in a cloud. But I have built a house to His name, that He might dwell there for ever." And the king turned his face, and blessed all the multitude of Israel (for all the multitude stood attentive) and he said:

SPEECH OF SOLOMON TO THE PEOPLE.

Blessed be the Lord the God of Israel, who hath accomplished in deed that which he spoke to David my father, saying:

From the day that I brought My people out of the land of Egypt, I chose no city among all the tribes of Israel, for a house to be built in it to My Name: neither chose I any other man, to be the ruler of My people Israel.

But I chose Jerusalem, that My Name might be there: and I chose David to set him over My people Israel. And whereas David my father had a mind to build a house to the Name of the Lord the God of Israel.

The Lord said to him: Forasmuch as it was thy will to build a house to My Name, thou hast done well indeed in having such a will:

held by a garrison, and in point of fact, a body of armed Levites were continually maintained in it on garrison duty.

The following catalogue will serve to give an idea of the extent of Solomon's work:—

1. The clearing the site and preparing it to receive the entire range of buildings, constructing the walls round the mountain, and fitting them with gates, and roads leading through them to the various parts of the mountain.

2. The tower on the north, afterwards called the *Torris Aetonia*.

3. The Cloisters or covered walks round the different courts, for shelter for the people.

4. The Tabernacle, or row of buildings where victims were kept upon sale for those who desired to make offerings.

5. The various dwellings for the Priests, Levites, porters, watchmen, &c., who were on duty in various offices connected with the service of the Temple.

6. The treasuries and storehouses, where the offerings in money were kept; also the lambs for the daily sacrifices, wood for the altar, incense, sacred vestments, vessels, oil, flour, &c.

7. The courts of justice, for deciding the various cases directed in the law to be brought before the priests.

8. Court of the women, or outer court.

9. Court of Israel, where the men alone, ordinarily speaking, were allowed to assemble.

10. The porches, where the Levites who sang at the sacrifices stood.

11. The general court of sacrifice, where stood the altar, the laver and the molten sea, or brassen reservoir, and the rings where the victims were slaughtered.

12. The House of the Lord, consisting of (1) the Antichamber, containing the Altar of Incense, the leaves of proposition, and the golden candlesticks; (2) The Holy of Holies, containing the Ark of the Covenant, placed under the two cherubim carved in olive wood.

EXPLANATION OF THE TYPE OF THE BRAZEN LAVER.—The brazen laver, or molten sea, contained the water with which the flesh of the victims was washed and purified, in order to their being offered to God upon the altar. The water of baptism cleanses the Christian in order to his offering himself to God, as St. Paul says: "I beseech you, brethren, that you present your bodies a pleasing sacrifice, holy, pleasing unto God, which is your reasonable service." (*Rom. xii., 1.*)



C. Cruse, del.

Edm., 96.

DEDICATION OF THE TEMPLE OF SOLOMON.

Solomon prays in behalf of the people on the occasion of the dedication of the Temple, which he had built to the Lord God of Israel.

But thou shalt not build the house, but thy son, who shall come out of thy loins, he shall build a house to My Name.

The Lord therefore hath accomplished His word which He spoke : and I am risen up in the place of David my father, and sit upon the

throne of Israel, as the Lord promised : and have built a house to the Name of the Lord God of Israel.

And I have put in it the ark, wherein is the covenant of the Lord, which He made with the children of Israel.

§ 7. *Solomon's Prayer of Dedication.*

Solomon then went and stood before the altar of the Lord, in presence of all the multitude of Israel, and stretched forth his hands. For he had made a brazen scaffold, which was five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the temple, and he stood upon it : then kneeling down in the presence of all the multitude of Israel, and lifting up his hands towards heaven, he said :—

SOLOMON'S PRAYER OF DEDICATION.

O Lord God of Israel, there is no God like Thee in heaven nor in earth : who keepest covenant and mercy with Thy servants, that walk before Thee with all their hearts :

Who hast performed to Thy servant David my father all that Thou hast promised him : and hast accomplished in fact, what thou hast spoken with Thy mouth, as also the present time proveth.

Now then, O Lord God of Israel, fulfil to Thy servant David my father, whatsoever Thou hast promised him, saying : There shall not fail thee a man in My sight, to sit upon the throne of Israel : yet so that thy children take heed to their ways, and walk in My law, as thou hast walked before Me.

And now, Lord God of Israel, let Thy word be established which Thou hast spoken to Thy servant David.

If Thy people Israel be overcome by their enemies, (for they will sin against Thee) and being converted shall do penance, and call upon Thy Name, and pray to Thee in this place.

Then hear Thou from heaven, and forgive the sin of Thy people Israel, and bring them back into the land, which Thou gavest to them, and their fathers.

Then if any of Thy people Israel, knowing his own scourge and infirmity shall pray, and shall spread forth his hands in this house,

Hear Thou from heaven, from Thy High

dwelling-place, and forgive, and render to every one according to his ways, which Thou knowest him to have in his heart : (for Thou only knowest the hearts of the children of men :)

That they may fear Thee, and walk in Thy ways all the days that they live upon the face of the land, which thou hast given to our fathers.

If the stranger also, who is not of Thy people Israel, come from a far country, for the sake of Thy great Name, and Thy strong hand, and Thy stretched out arm, and adore in this place :

Hear Thou from heaven, Thy firm dwelling-place, and do all that which that stranger shall call upon Thee for : that all the people of the earth may know Thy Name, and may fear Thee, as Thy people Israel, and may know, that Thy Name is invoked upon this house, which I have built.

For Thou art my God : let Thy eyes, I beseech Thee, be open, and let Thy ears be attentive to the prayer, that is made in this place.

Now therefore arise, O Lord God, into Thy resting-place, Thou and the ark of Thy strength : let Thy priests, O Lord God, put on salvation, and Thy saints rejoice in good things.

O Lord God, turn not away the face of Thy anointed : remember the mercies of David Thy servant.

§ 8. *A scene in the Temple. The daily Sacrifice in the time of Solomon ; the Levites singing, and the people at prayer.*

In the room called the fire-room of a range of buildings called "*Beth Mokadh*," the priests belonging to the course that is on duty are assembled, waiting



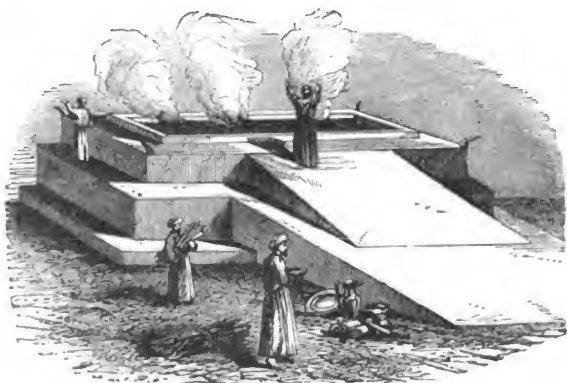
PRESENT CONDITION OF THE SITE OF SOLOMON'S TEMPLE AS SEEN FROM THE MOUNT OF OLIVES.

for day to dawn. They have bathed themselves, and are expecting their president to come, that the lots may be cast which will determine who is to kill and offer the victim for the day, and who is to enter the House of the Lord, to trim the lamps and to offer the incense. The president may come at the time of the cock-crowing, or earlier and later, and well is it for those who are found watching when he comes. (See Mark, xiii., 35.)

As soon as he comes, they go with him to the room called Gazith, where the council of the elders holds its sitting, and the lots are cast, by which the following services are assigned for the day, to the respective priests. (1) Who is to cleanse the high altar, and light and prepare the fires for the sacrifice; (2) who is to kill the victim; (3) who is to sprinkle

the blood upon the altar ; (4) who is to cleanse the altar of incense ; (5) who is to dress the candlestick and lamps, &c. The Jews count thirteen different offices in all.

The president then sends one of the number to watch for the dawn, and to bring back word when the heaven can be seen bright upwards, in the direction of Hebron. When the messenger returns, saying that it is time for the sacrifice, the president orders the lamb to be brought out of the lamb-room ; the lamb destined for the morning sacrifice is then examined, to see if it is free from blemish, and if he is found fit, he is then led to the part of the court appointed for the slaughter of victims, where he is killed by the priest to whom



THE ALTAR OF SACRIFICE, WITH ITS THREE FIRES.

the lot has fallen, at one of the slaughter-rings. The gates of the outer court are then thrown open, and the lamps in the sanctuary are trimmed, as nearly as possible at the same time that the victim is killed.

The victim is then flayed, divided into the proper pieces, which are brought to the ascent of the altar, and then the various priests all return to the chamber Gazith, to their prayers. Their prayers being terminated, the sacrifice begins, by the priest to whose lot it had fallen, ascending the altar, receiving the parts of the victim and laying them upon the fire; the altar being at the same time sprinkled with the blood of the victim by another priest.

Every sacrifice of a victim was, by law, incomplete without the offering of the cake of flour, and the libation of wine. (Numb., xv., 4, 5.) When the wine was given to the officiating priest to pour out upon the altar, two priests who stood by with silver trumpets, sounded them. On hearing this signal, the Levites, from their desks, began to sing the psalm or psalms that belonged to the day, and the particular sacrifice* which was being offered.

For these regular daily morning and evening sacrifices, and the routine duties of the temple, twenty-four priests were always in attendance, who followed each other by courses, and twelve Levites for the duties of the choir; but on sabbaths and solemn occasions, the number might be very much greater. The whole constitution of the Priesthood, the subordination of its members to the High Priest, their times of attendance, rights, privileges, and property, &c., were regulated by Solomon according to the law of Moses;

* The opinion of Martini that the Christian liturgy with the chief portion of the ceremonies of its celebration and the ecclesiastical chant, are derived in the main, from the Temple of Solomon, through the Apostolic tradition, appears extremely rational on reading the above description.

TYPE OF HEAVEN.



THE INNER CHAMBER IN THE HOLY OF HOLIES,

WHERE THE HIGH-PRIEST ENTERED BUT ONCE A YEAR, TO MAKE ATONEMENT FOR THE
SINS OF THE PEOPLE.

TYPES OF JESUS CHRIST.



THE QUEEN OF SABA VISITS SOLOMON.

**THE QUEEN OF SABA COMES FROM THE SOUTH TO VISIT KING SOLOMON, AND TO HEAR
HIS WISDOM.**

and the setting up the Ecclesiastical constitution upon a firm basis, according to the divine law, was a higher glory of Solomon's peaceful reign, than even the building of the material temple.



THE MOSQUE OF OMAR, COVERING THE SITE OF THE HOLY OF HOLIES.

§ 9. *The visit of the Queen of Saba.*

The queen of Saba having heard of the fame of Solomon in the wisdom of the Lord, came to try him with hard questions. And entering into Jerusalem with a great train, and riches, and camels that carried spices, and an immense quantity of gold, and precious stones, she came to king Solomon, and spoke to him all that she had in her heart. And Solomon informed her of all the things she proposed to him: there was not any word the king was ignorant of, and which he

could not answer her. And when the queen of Saba saw all the wisdom of Solomon, and the house which he had built, and the meat of his table, and the apartments of his servants, and the order of his ministers, and their apparel, and the cup-bearers, and the holocausts which he offered in the house of the Lord, she had no longer any spirit in her; and she said to the king: "The report is true which I heard in my own country concerning thy words, and concerning thy wisdom. And I did not believe them that told me, till I came myself, and saw with my own eyes, and have found that the half hath not been told me; thy wisdom and thy works exceed the fame which I heard. Blessed are thy men, and blessed are thy servants, who stand before thee always and hear thy

EXPLANATION OF THE TYPE OF THE QUEEN OF SABA.—Solomon, the peaceful king in whose reign Juda and Israel dwelt in peace, each man under the shadow of his own vine and fig-tree, is the figure of Christ the Prince of Peace. The Queen of Saba coming from a distance to hear the wisdom of Solomon, is a figure of the nations of the world coming to Jesus Christ, to be received as His disciples, and saying to Him as the Queen of Saba said to Solomon: "*Blessed are thy men and blessed are thy servants who stand before Thee always and hear Thy wisdom.*" Jesus Christ said, "the Queen of the East shall rise in judgment against the men of this generation, and shall condemn it, for she came from the uttermost parts of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here." God promised that no man should ever surpass Solomon in wisdom, but Jesus Christ our Lord and Saviour is more than man, and wiser than Solomon. We ought never to forget, that the gift of wisdom belongs to His religion, and is given to us by Almighty God, as being members of Christ, the Prince of Peace, our Teacher, greater and wiser than Solomon. How is it then that the disciples of so all-wise a Master, often do and say so many foolish things? Solomon says, who can teach a fool? If a Christian is found saying and doing foolish things, he is without excuse: he can have nothing to say for himself, except to strike his breast and exclaim, "by my fault, by my fault, by my most grievous fault." Jesus Christ gives him all the written wisdom of Solomon and David for his study, the wise examples of Moses, Daniel, and Esdras to follow, and more than all, His own Divine Wisdom; and if with such gracious gifts every Christian is not made wiser, it must be owing to his own fault. It must be because he hardens his heart and will not learn wisdom.

wisdom. Blessed be the Lord thy God, whom thou hast pleased, and who hath set thee upon the throne of Israel, because the Lord hath loved Israel for ever, and hath appointed thee king, to do judgment and justice." And she gave the king a hundred and twenty talents of gold, and of spices a very great store, and precious stones. There was brought no more such abundance of spices as these which the queen of Saba gave to king Solomon.

10. *Solomon's fall; its beginning in disobedience to the law of Moses.*

Wisdom, and knowledge that enlightens the mind, is a different gift from that of the divine grace, which purifies the heart; and Solomon, in spite of his wisdom, in his latter years fell away from God, to the idolatry of the Canaanites: and even fell so low, as to build a temple to Chamos, the abominable idol of Moab, on the Mount of Olives, in full view of the very temple of the Lord. He built also another altar to Moloch, the idol of the children of Ammon.* This melancholy fall and apostasy of the wise king was, however, no sudden change. Faith and religion are never suddenly abandoned. Solomon, like all who forsake their faith, made his beginning by little degrees of disobedience. So wise a king could not but have well known the passage in the law of Moses (Deut., xvii., 16) which

* If all the vast amount of acquired knowledge which Solomon possessed did not preserve him from breaking the law of Moses, as it affected himself, it is not very easy to see the precise ground on which modern politicians come to expect that the small smatterings of knowledge they are so anxious to spread among the people, will make them much better observers of the laws of their own state.

lays down that the future king should not multiply horses to himself, nor lead back the people into Egypt, being lifted up with the number of his horsemen; that he should not have many wives, who might allure his mind; nor immense sums of silver and gold: but that after he was raised to the throne of his kingdom, he should copy out to himself the Deuteronomy of this law in a volume, taking the copy from the priests of the Levitical race.

Solomon's love for splendour led him to set at nought all these different safeguards, one after the other. "He had forty thousand horses in his stables, and twelve thousand chariots and horsemen; and the horses were brought to him out of Egypt." (Par., ix., 25.) The weight of the gold that was brought to Solomon was six hundred and sixty-six talents. (iii. Kings, x., 14.) Solomon, moreover, had seven hundred wives as queens, and when he was old, his heart was turned away by women to follow after strange gods. (iii. Kings, xi., 3.) Of these, many were from the nations with whom marriage was strictly prohibited by the law of Moses. Thus led on step by step in disobedience, he whose wisdom it was a blessing for others to hear, became a fool in his own person, and lost the way of wisdom for himself. He grew to be what would now be called a "man of liberal views," attached to no particular religion, and went with his wives to burn incense, indifferently to Chamos, Moloch, or Astarthe as it happened.

The Lord God of his father David was angry with him because his mind was turned away from the Lord

the God of Israel, who had appeared to him twice. The Lord therefore said to Solomon: "Because thou hast done this, and hast not kept My covenant, and My precepts, which I have commanded thee, I will divide and rend thy kingdom, and will give it to thy servant. Nevertheless, in thy days I will not do it, for David thy father's sake; but I will rend it out of the hand of thy son. Neither will I take away the whole kingdom, but I will give one tribe to thy son for the sake of David my servant, and Jerusalem which I have chosen."

§ 11. *The Kingdom of Israel is promised to Jeroboam.*

In punishment of Solomon's apostasy, God raised up several adversaries against him, among whom was Jeroboam the son of Nabat. He was an active, talented young man, whom Solomon had picked out and set over his tributes in the district of Mello. Ahias, the Silonite, a prophet of the Lord, met Jeroboam as he was going out of Jerusalem. Taking his own new outer garment or cloak, he divided it into twelve pieces, and as they were alone in the field together, he said to Jeroboam: "Take to thee ten pieces, for thus saith the Lord God of Israel:

DIVISION OF THE KINGDOM FORETOLD BY AHIAH.

Behold I will rend the kingdom out of the hand of Solomon, and will give thee ten tribes.

But one tribe shall remain to him for the sake of my servant David, and Jerusalem the city, which I have chosen out of all the tribes of Israel:

Because he hath forsaken me, and hath adored Astarthe the goddess of the Sidonians, and Chamos the god of Moab, and Molech the god of the children of Ammon: and hath not walked in my ways, to do justice before me, and to keep my precepts and judgments as did David his father.

And I will take thee, and thou shalt reign over all that thy soul desireth, and thou shalt be king over Israel.

If then thou wilt hearken to all that I shall command thee, and wilt walk in my ways, and do what is right before me, keeping my commandments and my precepts, as David my servant did: I will be with thee, and will build thee up a faithful house, as I built a house for David, and I will deliver Israel to thee:

And I will for this afflict the seed of David, but yet not for ever.



AMIAS MEETS JEROBOAM WITH A MESSAGE FROM GOD.

Solomon therefore sought to kill Jeroboam : but he arose, and fled into Egypt, to Sesac the king of Egypt, and was in Egypt till the death of Solomon.

§ 12. *Solomon's Repentance.*

It is not a matter of positive certainty that Solomon died repentant, but the book of Ecclesiastes, it may be fairly hoped, contains the expression of his repentance.

SOLOMON CONFESSES THE VANITY OF THIS WORLD.

I said in my heart: I will go, and abound with delights, and enjoy good things. And I saw that this also was vanity.

Laughter I counted error: and to mirth I said: why art thou vainly deceived?

I thought in my heart, to withdraw my flesh from wine, that I might turn my mind to wisdom, and might avoid folly, till I might see what was profitable for the children of men: and what they ought to do under the sun, all the days of their life.

I made me great works, I built me houses, and planted vineyards,

I made gardens, and orchards, and set them with trees of all kinds,

And I made me ponds of water, to water therewith the wood of the young trees,

I got me men-servants, and maid-servants, and had a great family: and herds of oxen, and great flocks of sheep, above all that were before me in Jerusalem:

I heaped together for myself silver and gold, and the wealth of kings, and provinces: I made me singing men, and singing women, and the delights of the sons of men, cups and vessels to serve to pour out wine:

And I surpassed in riches all that were before me in Jerusalem: my wisdom also remained with me.

And whatsoever my eyes desired, I refused them not: and I withheld not my heart from enjoying every pleasure, and delighting itself in the things which I had prepared; and esteemed this my portion, to make use of my own labour.

And when I turned myself to all the works which my hands had wrought, and to the labours wherein I had laboured in vain, I saw in all things vanity, and vexation of mind, and that nothing was lasting under the sun.

The following passage at least seems to come from a mind contemplating an approaching death with a deep sense of sorrow for the past.

SOLOMON SEES DEATH APPROACHING.

Remember thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou shalt say: They please me not:

Before the sun, and the light, and the moon, and the stars be darkened, and the clouds return after the rain:

When the keepers of the house shall tremble, and the strong men shall stagger, and the grinders shall be idle in a small number, and they that look through the holes shall be darkened:

And they shall shut the doors in the street, when the grinder's voice shall be low, and they shall rise up at the voice of the bird, and all the daughters of music shall grow deaf.

And they shall fear high things, and they shall be afraid in the way, the almond tree shall flourish, the locust shall be made fat, and the caper-tree shall be destroyed: because man shall go into the house of his eternity, and the mourners shall go round about in the street.

Before the silver cord be broken, and the golden fillet shrink back, and the pitcher be crushed at the fountain, and the wheel be broken upon the cistern.

And the dust return into its earth, from whence it was, and the spirit return to God, who gave it.

Vanity of vanities, said Ecclesiastes, and all things are vanity.

13. *Roboam follows the counsel of the young men.*

Roboam, Solomon's son, now reigned in his stead; and Jeroboam, hearing of Solomon's death, came back from Egypt, and assembling the chief men of Israel they sent a reputation to Roboam, in Sichem, saying:

“Thy father laid a grievous yoke upon us; now, therefore, do thou take off a little of the grievous service of thy father, and of his most heavy yoke which he put upon us, and we will serve thee.” And he said to them: “Come to me again after three days.” And when the people were gone he took counsel with the ancients, who had stood before his father Solomon, while he yet lived, saying: “What counsel give you to me, that I may answer the people?” And they said to him: “If thou please this people, and soothe them with kind words, they will be thy servants for ever.” But he forsook the counsel of the ancients, and began to consult with the young men, that had been brought up with him, and were in his train. And he said to them, “What seemeth good to you? or what shall I answer this people who have said to me, ‘Ease the yoke which thy father laid upon us?’” But they answered as young men, brought up with him in pleasures, and said: “Thus shalt thou speak to the people that said to thee, ‘Thy father made our yoke heavy, do thou ease it:’ thus shalt thou answer them; ‘My little finger is thicker than the loins of my father; my father laid upon you a heavy yoke, and I will add more weight to it; my father beat you with scourges, but I will beat you with scorpions.’” So Jeroboam and all the people came to Roboam the third day, as he commanded them. And the king answered roughly, leaving the counsel of the ancients. And he spoke according to the advice of the young men: “My father laid upon you a heavy yoke, which I will make heavier; my father beat you with scourges, but I will beat you

with scorpions." And he condescended not to the people's requests: for it was the will of God, that His



ROBOAM AND THE YOUNG MEN.

word might be fulfilled which He had spoken by the hand of Ahias the Silonite, to Jeroboam the son of Nabat. And all the people, upon the king's speaking roughly, said thus unto him: "We have no part in David, nor inheritance in the son of Isai. Return to thy dwellings, O Israel, and do thou, O David, feed thy own house." And Israel went away to their

dwellings. And king Roboam sent Aduram, who was over the tributes, and the children of Israel stoned him so that he died. King Roboam, therefore, made haste to get up into his chariot, and fled into Jerusalem. And Israel revolted from the house of David unto this day.

§ 14. *Jeroboam, the son of Nabat, makes Israel to sin.*

Jeroboam was now chosen king by the tribes of Israel, and he established himself in Sichem. Roboam shortly after this, assembled an army to march against Israel, intending to subdue the leaders of the revolt, and to recover his authority; but Semeias, a prophet of God, came and forbade the war, and Roboam returned to Jerusalem.

It now came to Jeroboam's turn to be tried. Ahias, the prophet, had predicted to him that God would make him the king of Israel, and he was now actually become king. Another prophet of God had appeared to protect him on the throne, by sending Roboam and his army home; what more, therefore, could he want? being not only brought to the throne, but protected upon it by the power of God. Jeroboam, however, was a shrewd, worldly-wise man, for which qualities Solomon had singled him out, and had advanced him in office; and shrewd worldly-wise men, generally speaking, care singularly little about God or His protection. They prefer of course to trust to themselves. The worldly-wise Jeroboam, when he found himself upon the throne, putting out of sight that it was God who had brought him there, and who had stood between him and an attack, that might at the moment have

proved fatal, began to consider: "Now shall the kingdom return to the house of David, if this people go up to offer their sacrifices in the house of the Lord at Jerusalem; and the heart of this people will turn to their lord Roboam, the king of Juda, and they will kill me and return to him."

Jeroboam, therefore, came to the conclusion that the new kingdom of Israel must have an established church of its own, and that at all risks the people must be stopped from going to Jerusalem to offer their sacrifices. But the law of Moses strictly forbade the people offering their sacrifices, in any place except in the place which God Himself had chosen, which was Jerusalem. The law of Moses, however, thought Jeroboam, may be all very well, but if it is to be observed, what is to become of me and my throne? God may require the people to go up to Jerusalem to sacrifice, if He pleases, but I must see that they do not go, and I am the king.

Laying his plans, therefore, to this effect, he made two golden calves and said to the people: "Go ye up no more to Jerusalem; behold thy gods, O Israel, who brought thee out of the land of Egypt." And he set the one in Bethel, and the other in Dan. And this thing became an occasion of sin, for the people went to adore the calf as far as Dan. And he made temples in the high places, and priests of the lowest of the people, who were not of the sons of Levi.

To prevent the people being shocked by too great a change, he appointed feasts, corresponding to those observed in the temple at Jerusalem, and to encourage

them by royal example, he attended in person at the altar in Bethel, and worshipped the golden calf which he had set up, with all his court, and the officers of his household.

Thus, Jeroboam challenged the Lord God of Israel, who had spoken by Moses, to a trial of strength. St. Paul says; "Be not deceived, God is not mocked." Jeroboam, however, thought that he could trifle with the divine law as given by Moses; how it fared with him, we shall see later on.

§ 15. *The Altar built by Jeroboam is denounced by a prophet.*

As is the case with nearly all wicked actions, that they may be the greater snare to the sinner, Jeroboam's policy appeared at first to be crowned with success. The people with a few exceptions forsook the temple in Jerusalem, and came to offer their sacrifices at the altars which the king had set up. As Jeroboam however was standing burning incense before the altar in Bethel, there came a prophet of the Lord into the presence of the king, who cried out against the altar and said: "O altar, altar, thus saith the Lord: Behold a child shall be born to the house of David, Josias by name, and he shall slay upon thee the priests of the high places, who now burn incense upon thee, and he shall burn men's bones upon thee." And he gave a sign the same day, saying: "This shall be the sign, that the Lord hath spoken: Behold the altar shall be rent, and the ashes that are upon it shall be poured out." And when the king had heard the word of the man of God, which he had cried out against the altar in Bethel, he stretched forth his hand from the altar,



JEROBOAM SETS UP THE GOVERNMENT ALTAR IN BETHEL.

Jeroboam, from motives of state policy, sets up the Government Altar in Bethel, contrary to the Law of Moses, and sets an example to the people of Israel of offering sacrifice upon it

saying: "Lay hold on him." And the hand which he stretched forth against him withered: and he was not able to draw it back again to him. The altar was also rent, and the ashes were poured out from the altar, according to the sign which the man of God had given before.

§ 16. *The Prophet returning is slain by a Lion.*

Jeroboam was terrified, and intreated the prophet to pray for him that his hand might be restored; when this had been done, the king desired the prophet to stay and dine with him, and to receive suitable presents, but the man of God answered the king: "If thou wouldst give me half thy house I will not go with thee, nor eat bread, nor drink water in this place: for so it was enjoined me by the word of the Lord commanding me: "Thou shalt not eat bread, nor drink water, nor return by the same way that thou camest."

As he was returning, an old prophet went after him from Bethel, and overtook him as he was resting under a tree, and asked him to come back with him to his house. The man of God refused, upon which the older prophet said to him: "I also am a prophet like unto thee, and an angel spoke to me in the word of the Lord, saying, 'Bring him back with thee into thy house, that he may eat bread, and drink water.'" But he deceived him. Believing this assurance of the old prophet, the younger prophet suffered himself to be led back to Bethel, and went with him to his house. As they were at table the word of the Lord came to the old prophet, and he foretold to his guest, that for his

disobedience in returning back contrary to the word of God, he should not be buried with his fathers. And when the younger prophet had left Bethel a lion met him and slew him by the way. This was told to the old prophet who dwelt in Bethel, and he said to his sons : "Saddle me an ass." And going forth to see, he



THE DISOBEDIENT PROPHET SLAIN BY A LION.

found the dead body cast in the way, and the ass and the lion standing by the carcass : the lion had not

eaten of the dead body, nor hurt the ass. And the prophet took up the body of the man of God, and laid it upon the ass, and going back brought it into the city of the old prophet to mourn for him; and he laid his dead body in his own sepulchre, and they mourned over him saying, "Alas! alas! my brother." And when they had mourned over him, he said to his sons: "When I am dead, bury me in the sepulchre wherein the man of God is buried; lay my bones beside his bones, for assuredly the word shall come to pass which he hath foretold in the word of the Lord, against the altar that is in Bethel, and against all the temples of the high places, that are in the cities of Samaria." Jeroboam however continued in the same evil course, without changing. He sold the office of the priesthood for money, and made the lowest of the people priests if they offered him a sufficient bribe.

§ 17. *The Battle between Abia and Jeroboam.*

Roboam died after a reign of seventeen years, and Abia his son succeeded him on the throne. Jeroboam now thought that his turn was come to make an attack upon Juda. As the two armies stood facing each other Abia came forward and said:—

SPEECH OF ABIA KING OF JUDA, TO ISRAEL.

Hear me, O Jeroboam, and all Israel:
Do you not know that the Lord God of
Israel gave to David the kingdom over Israel
for ever, to him and to his sons by a covenant
of salt?

And Jeroboam the son of Nabat, the servant
of Solomon the son of David, rose up; and
rebelled against his lord.

And there were gathered to him vain men,
and children of Belial: and they prevailed

against Roboam the son of Solomon: for Roboam was inexperienced, and of a fearful heart, and could not resist them.

And now you say that you are able to withstand the kingdom of the Lord, which He possesseth by the sons of David, and you have great multitude of people, and golden calves which Jeroboam has made you for gods.

And you have cast out the priests of the Lord, the sons of Aaron, and the Levites, and you have made you priests like all the nations of the earth; whosoever cometh and consecrateth his hand with a bullock of the herd and with seven rams, is made a priest of those who are no gods.

But the Lord is our God whom we forsake

not, and the priests who minister to the Lord are the sons of Aaron, and the Levites are in their order.

And they offer holocausts to the Lord every day morning and evening, and incense made according to the ordinance of the law, and the loaves are set forth on a most clean table, and there is with us the golden candlestick and the lamps thereof to be lighted always in the evening, for we keep the precepts of the Lord our God whom you have forsaken.

Therefore the Lord our God is the leader in our army, and his priests who sound with trumpets and resound against you: O children of Israel, fight not against the Lord God of your fathers, for it is not good for you.

Israel however would not hearken, and the battle began by Jeroboam sending an ambuscade to attack Juda in the rear. When the army of Juda perceived the critical position in which they were, they cried to the Lord, and the priests began to sound with the trumpets, and all the men of Juda shouted; and behold, when they shouted, God terrified Jeroboam, and all Israel that stood against Abia and Juda: and the children of Israel fled before Juda, and the Lord delivered them into their hand. And Abia and his people slew them with a great slaughter, and there fell wounded of Israel five hundred thousand valiant men. And the children of Israel were brought down at that time, and the children of Juda were exceedingly strengthened, because they had trusted in the Lord the God of their fathers.

18. *Jeroboam's reckoning day comes.*

Whatever hardened offenders may think to the contrary, the reckoning day of the sinner with God in heaven, must come. Jeroboam was now to hear the judgment of the God of Israel whom he had defied,

upon himself and his policy. His son Abias being dangerously ill, he sent his wife in disguise to consult Ahias the prophet, who had foretold to him his elevation to the throne of Israel, and who was then living in Silo, blind from extreme age.

As Jeroboam's wife entered the threshold of the house, Ahias said: "Come in, thou wife of Jeroboam: why dost thou feign thyself to be another? I am sent to thee with heavy tidings. Go and tell Jeroboam, thus saith the Lord God of Israel:—

THE MESSAGE OF THE LORD GOD OF ISRAEL TO JEROBOAM.

Forasmuch as I exalted thee among the people, and made thee prince over my people Israel;

And rent away the kingdom from the house of David and gave it to thee, and thou hast not been as my servant David, who kept my commandments and followed me with all his heart, doing that which was well pleasing in my sight.

But thou hast done evil above all that were before thee, and hast made thee strange gods and molten gods to provoke me to anger, and hast cast me behind thy back;

Therefore I will bring evils upon the house of Jeroboam, I will cut off from Jeroboam every male, and I will sweep away the remnant of the house of Jeroboam, as dung is swept away till all be clean.

Them that die of Jeroboam in the city, the dogs shall eat: and them that shall die in the field, the birds of the air shall devour: for the Lord hath spoken it.

Arise thou therefore, and go to thy house: and when thy feet shall be entering into the city, the child shall die,

And all Israel shall mourn for him, and shall bury him: for he only of Jeroboam shall be laid in the sepulchre, because in his regard there is found a good word from the Lord the God of Israel, in the house of Jeroboam.

And the Lord hath appointed himself a king over Israel who shall cut off the house of Jeroboam in this day and at this time.

And the Lord God shall strike Israel as a reed is shaken in the water, and he shall root up Israel out of this good land which he gave to their fathers, and shall scatter them beyond the river, because they have made to themselves groves to provoke the Lord.

And the Lord shall give up Israel for the sins of Jeroboam who hath sinned and made Israel to sin.

When Jeroboam's wife returned home, as she crossed the threshold the child died. And as the prophet Ahias had said, he was buried, and all Israel mourned for him.

Jeroboam died after a reign of twenty-two years, and Nadab his son reigned in his stead. In the second year of his reign, Baasa a man of Issachar conspired against him and slew him and became king in his stead.

And when he was king, he cut off all the house of Jeroboam, : he left not so much as one soul of his seed, till he had utterly destroyed him, according to the word of the Lord, which he had spoken in the hand of Ahias the Silonite : because of the sin of Jeroboam, which he had sinned, and wherewith he had made Israel to sin, and for the offence wherewith he provoked the Lord the God of Israel.

§ 19. *The Kingdom of Juda up to the time of Isaias the Prophet, from about B.C. 950 to 750.*

During the ensuing period of two hundred years, kings of the family of David succeeded each other on the throne of Juda, according to the promise made by God to David ; but they were not all like David, men who sought the Lord their God, and whose delight it was to establish the glory of His sanctuary. Abia, the grandson of Solomon, seems to have inherited his grandfather's wisdom and vigour. He defeated Jeroboam, and throughout his reign, the service of the Temple flourished and the kingdom prospered. Asa, his son, succeeded him, and he did what was pleasing in the sight of the Lord. In his reign the kingdom was attacked by an army of Ethiopians under Zara. Asa gathered his army and went out to meet him, and before the battle he prayed to the Lord God of Israel and said : " Lord, there is no difference with Thee whether Thou help with few or with many. Help us, O Lord our God, for with confidence in Thee and in Thy name we are come against this multitude. O Lord, Thou art our God, let not man prevail against Thee." And the Lord terrified

the Ethiopians before Asa and Juda, and they fled. Asa's faith, however, in the unseen Protector of his kingdom, did not persevere. Baasa, who had revolted against the house of Jeroboam and had seized the kingdom of Israel, began to build a fortress at Rama, from whence to attack Juda. Asa, forgetting his Divine protector, thought of calling in human aid, and for this purpose, taking the gold and silver out of the house of the Lord, he sent to Benadad, the king of Damascus, to bribe him to make war upon Baasa. Benadad accepted his offer and Baasa was forced to desist. Asa appears to have applauded himself upon the success of his policy, but the Lord God of Israel sent him a message of a contrary import, by a prophet named Hanani.

REIGN OF ASA.

MESSAGE OF THE PROPHET HANANI.

Because thou hast had confidence in the king of Syria, and not in the Lord thy God, therefore hath the army of the king of Syria escaped out of thy hand.

Were not the Ethiopians and the Libyans much more numerous in chariots, and horsemen, and an exceeding great multitude: yet

because thou trustedst in the Lord, He delivered them into thy hand?

For the eyes of the Lord behold all the earth, and give strength to those who with a perfect heart trust in Him. Wherefore thou hast done foolishly, and for this cause from this time wars shall arise against thee.

Asa was highly irritated at this message of the prophet Hanani, and commanded him to be put in prison. Soon afterwards Asa fell sick and died of a lingering disease. The Scripture says of him, that in his illness he did not seek the Lord, but rather trusted in the skill of physicians.

JOSAPHAT. Josaphat, his son, succeeded him, and followed the example of David, in maintaining the worship of the God of Israel. "The Lord was with Josaphat, because he walked in the ways of David, and

trusted not in Baalim, but in the God of his fathers, and walked in His commandments, and not according to the sins of Israel." Josaphat was a wise and good king, who attended diligently to the duties of the kingdom. He set up judges in the land, and exhorted the people to practise their faith, saying to them : " You have the Levites for your masters; take courage and do diligently, and the Lord will be with you in all good things."

Josaphat died after a reign of twenty-five years, during which time he was visibly protected by the God of Israel; and Joram his son succeeded him, and reigned eight years.

Joram was a wicked man, whose first act was to slay all his brothers; he married a daughter of Achab, the idolatrous king of Israel, and began to introduce idolatry into his kingdom. The prophet Elias thereupon wrote him the following letter, but the warning proved in vain.

LETTER OF THE PROPHET ELIAS.

Thus saith the Lord the God of David thy father: Because thou hast not walked in the ways of Josaphat thy father, nor in the ways of Asa king of Juda,

But hast walked in the ways of the kings of Israel, and hast made Juda and the inhabitants of Jerusalem to commit fornication, imitating the fornication of the house of Achab; more-

over, also, thou hast killed thy brethren, the house of thy father, better men than thyself:

Behold the Lord will strike thee with a great plague, with all thy people, and thy children, and thy wives, and all thy substance;

And thou shalt be sick of a very grievous disease of thy bowels, till thy vital parts come out by little and little every day.

The threatened judgment came true. Joram died of the disease, and was buried by the people without any funeral solemnity.

Ochozias, his son, was put to death by Jehu, in Israel, as being a son of a daughter of Achab; and Athalia, his mother, seized upon the throne,

and made herself queen. She immediately put to death all that remained of Joram's family, with the exception of Joas, an infant son of Ochozias, whom ATHALIA. his aunt Josabeth contrived to conceal, and bring up in the temple. After six years, when the young prince was old enough to be produced to the people, Joiada, the high priest, collected the Levites in the temple, and having laid his plans, he showed the young prince to the people, who acknowledged him as king. Athalia, hearing the acclamations, came into the temple, but was seized by the neck, and led out of the temple, and run through with a sword, outside the western gate, at the entrance to her own palace. Thus Joas, at the age of seven years, was placed upon the throne, and continued king for forty years.

As long as Joiada lived, Joas was guided by his counsels, and remained firm in his faith. Sums of JOAS. money were collected throughout Israel, and the Temple was put in a state of repair; and the people worshipped the God of their fathers. But when Joiada died, at the advanced age of 130 years, Joas fell away; the princes of his people flattered and soothed him, and he listened to them, and thus the idolatries of the neighbouring people began to creep into Jerusalem. More than one prophet came and gave his warning, but in vain. At length the Spirit of God came upon Zacharias, the son of Joiada the priest, and he stood in the sight of the people, and said to them: "Thus saith the Lord God, 'Why transgress you the commandment of the Lord, which will not be for your good, and why have you forsaken the Lord, to make Him

forsake you?' " And they gathered themselves together against him, and stoned him at the king's commandment, in the court of the house of the Lord. And king Joas did not remember the kindness that Joiada his father had done to him, but killed his son. And when he died he said, "The Lord see and require it."

God did see and require it, for Joas, after suffering the plunder of his city by the Syrians of Damascus, fell ill, and was murdered by his servants, in his bed. Amasias, his son, succeeded him at the age of twenty-five.

Amasias began his reign by observing the law of Moses, but afterwards he introduced the idols of
AMASIAS. Edom into Jerusalem, and burnt incense to them. Wherefore the Lord, being angry against Amasias, sent a prophet to him, to say to him: "Why hast thou adored gods that have not delivered their own people out of thy hand?" And when he spoke these things, he answered him: "Art thou the king's counsellor? Be quiet, lest I kill thee." And the prophet departing, said: "I know that God is minded to kill thee, because thou hast done this evil, and moreover thou hast not hearkened to my counsel." Then Amasias, king of Juda, taking very bad counsel, sent to Joas the son of Joachaz, the son of Jehu, king of Israel, to challenge him to fight a battle. But he sent back the messengers, saying: "The thistle that is in Libanus, sent to the cedar in Libanus, saying: 'Give thy daughter to my son to wife'; and behold, the beasts that were in the wood of Libanus passed by, and trod down the thistle. Thou hast said, 'I have overthrown

Edom,' and, therefore, thy heart is lifted up with pride; stay at home, why dost thou provoke evil against thee, that both thou shouldst fall and Juda with thee?"

The word of the prophet was fulfilled: Amasias and his army were defeated, and he himself was soon afterwards murdered by his own servants, in Lachis.

Ozias, his son, succeeded him, and for the early years of his reign he governed his kingdom in a religious manner, and followed in all things the counsels of Zacharias, a prophet of God. His prosperity at length became so great, that he was lifted up by it,

OZIAS. and he resolved to take upon himself to burn incense in the house of the Lord. For this purpose, he went with his attendants, into the temple, intending to enter the house of the Lord. And immediately Azarias the priest, going in after him, and with him fourscore priests of the Lord, most valiant men, withstood the king, and said: "It doth not belong to thee, Ozias, to burn incense to the Lord, but to the priests, that is, to the sons of Aaron, who are consecrated for this ministry; go out of the sanctuary, do not despise, for this thing shall not be accounted to thy glory by the Lord God." Ozias was angry, and holding in his hand the censer to burn incense, threatened the priests. And presently there rose a leprosy in his forehead, before the priests in the house of the Lord, at the altar of incense. And Azarias the high priest, and all the rest of the priests looked upon him, and saw the leprosy in his forehead, and they made haste to thrust him out. Ozias himself

being terrified, made haste to escape. He remained a leper, living in a house by himself for the rest of his life, his son Joatham acting as regent.

Joatham, his son, succeeded him, and reigned in peace for sixteen years, and was succeeded by his son Achaz.

In the reign of Achaz appeared the prophet Isaias, whose life and ministry form so important an epoch in the progress of the divine revelation, that we may very properly pause here, and return to the history of the kingdom of Israel.

THE KINGDOM OF ISRAEL. (B.C. 950 to B.C. 750.)

§ 20. *The Reign of Achab, and the Prophet Elias.*

THE judgment of God fell upon Jeroboam as Ahias foretold. Baasa conspiring against Nadab the son of Jeroboam, slew him and the whole house of Jeroboam. Baasa, however, could not bring himself to abolish the government church which Jeroboam had made, and when he died and his son succeeded him, Zambri, an officer of his household, formed a conspiracy and seized the throne. Amri, a second conspirator, murdered Zambri, and Achab, with whose reign we resume our history, was the son of Amri. Achab married Jezabel, the daughter of Ethbaal, the king of the Sidonians, a wicked woman, who, as we shall see, brought the worship of Baal into Israel, besides the golden calves* that Jero-

* The Established Church which Henry VIII. made on separating his kingdom from the spiritual authority of the Vicar of Christ, stands on the same footing as the government religion of Jeroboam and the other kings of Israel. Jeroboam did not at all intend to substitute actual idolatry for the worship of the God of Israel, but

boam had set up, and which Achab in like manner as Baasa still continued as the acknowledged government religion.

In the reign of Achab, God raised up Elias the Thesbite, to be his prophet and to withstand the wickedness of the king and queen.

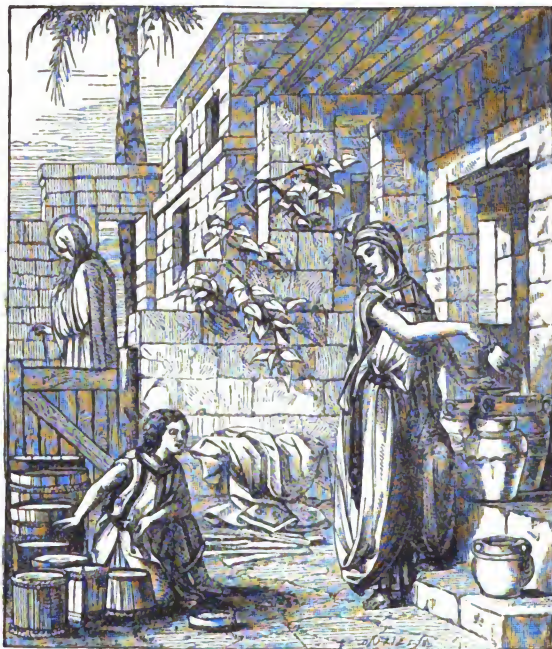
§ 21. *Elias and the Widow of Sarephta. The Cruise of Oil.*

The first punishment of God came in the form of a drought which the prophet Elias, like another Moses in Egypt, brought upon the land. During the famine which this drought occasioned, Elias was fed by ravens at the brook Carith, but the brook drying up for want of rain, the word of the Lord came to him, saying: "Arise and go to Sarephta of the Sidonians, and dwell there: for I have commanded a widow-woman there to feed thee." He arose, and went to Sarephta. And when he was come to the gate of the city, he saw the widow-woman gathering sticks, and he called her, and said to her, "Give me a little water in a vessel, that I may drink." And when she was going to fetch it he called after her, saying: "Bring me also, I beseech thee, a morsel of bread in thy hand." And she answered, "As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a

only to do away with the people having to go up to Jerusalem. Idolatry came in afterwards, and became a separate count in the indictment, so to speak, on which the wrath of God came upon Israel. The calf was the symbol of three of the tribes. The use of this as a symbol on the altars at Bethel and Dan was forbidden by the 1st Commandment of the Decalogue of Moses. The ministers of the Established Church of Henry VIII., who consider the representation of Jesus Christ on the cross as an idolatrous object in a Catholic Church, make no difficulty as to the lion and unicorn, the symbols of their temporal government, in their own churches.

cruise ; behold I am gathering two sticks that I may go in and dress it, for me and my son, that we may eat it, and die." And Elias said to her, "Fear not, go, and do as thou hast said : but first make for me of the same meal a little hearth-cake, and bring it to

THE SACRAMENT OF EXTREME UNCTION.



THE WIDOW'S CRUISE OF OIL DOES NOT FAIL.

me : and after that make for thyself and thy son. For thus saith the Lord the God of Israel : 'The pot of

EXPLANATION OF THE TYPE OF THE CRUISE OF OIL.—The Psalmist says, "Thou shalt make his face joyful in oil." The little cruise of oil which the

meal shall not waste, nor the cruise of oil be diminished, until the day wherein the Lord will give rain upon the face of the earth.'” She went and did according to the word of Elias: and he ate, and she, and her house. And from that day the pot of meal wasted not, and the cruise of oil was not diminished, according to the word of the Lord, which He spoke in the hand of Elias.

22. *Elias raises the Son of the Widow to life.*

And it came to pass after this that the son of the woman, the mistress of the house, fell sick, and the sickness was very grievous, so that there was no breath left in him. And she said to Elias: “What have I to do with thee, thou man of God? art thou come to me that my iniquities should be remembered, and that thou shouldst kill my son?” And Elias said to her, “Give me thy son.” And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed. And he cried to the Lord, and said: “O Lord my God, hast thou afflicted also the widow, with whom I am after a sort maintained, so as to kill her son?” And he

prophet here blessed, made the widow and her son rejoice at the sight of a provision in the midst of her want; and as long as the period of the famine lasted it never failed. It is the same with the Holy Oil for the Sacrament of Extreme Unction: it receives the prophet's blessing at the hands of the Church, and it never fails, the Church never loses her gift of this holy oil. It comes also as a consolation at a time of extreme distress, when death is in prospect, and when the soul is suffering extreme spiritual want and misery. Its effects are to dispel the dread of death, to remove the remains of sin, to restore joy to the soul, and to enable her to say with David: “Though I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff they have comforted me: Thou hast prepared a table before me against them that afflict me, Thou hast anointed my head with oil, and my chalice which inebriateth me, how goodly is it!”

stretched and measured himself upon the child three times, and cried to the Lord, and said : " O Lord my God, let the soul of this child, I beseech thee, return into his body." And the Lord heard the voice of

TYPE OF JESUS CHRIST.



ELIAS RESTORES THE WIDOW'S SON TO LIFE.

Elias : and the soul of the child returned into him,

EXPLANATION OF THE TYPE OF THE WIDOW'S SON.—Elias is here a type of our Lord and Saviour Jesus Christ, and of his mission to raise sinners to the life of grace. There are three instances in the Old Testament of the dead being restored

and he revived. And Elias took the child, and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her: "Behold, thy son liveth." And the woman said to Elias: "Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is true."

§ 23. *Elias challenges the Prophets of Baal.*

After the drought and famine had continued for two years, the third year Elias met Achab the King, and bid him gather all the people and the prophets of Baal to Mount Carmel there to meet him. Achab complied, and when all were assembled there, Elias came and said: "How long do you halt between two sides? if the Lord be God, follow Him: but if Baal, then follow him." And the people did not answer him a word. And Elias said again to the people, "I only remain a prophet of the Lord: but the prophets of Baal are four hundred and fifty men. Let two bullocks be given us, and let them choose one bullock for themselves,

to life. The Widow's Son, by Elias, the son of the Sunamite, by Elisena, and the corpse that was thrown into the grave of Elisena. In respect of this miracle then, Elias is a figure of our Lord, restoring to life the Son of the Widow of Naim. Our Divine Saviour's mission, however, was not merely to restore the life of the body, but to bring back the life of the soul. Mortal sin is the death of the soul, and the conversion of one sinner from the state of mortal sin, which is an infinitely worse death than that of the body, is a greater miracle than that of restoring life to the sons of either of the two above-mentioned women. Elias is then also a figure of our Divine Lord's mission to restore life to all who through their sins are spiritually dead, and who, except His Divine Word comes to them, and touches their hearts in such a way as to awaken the life of grace before it is too late, will continue to lie dead in their sins, until the awful time comes for their being swallowed up in the lake of eternal fire, where the smoke of their torment will ascend up for ever and ever.

and cut it in pieces and lay it upon wood, but put no fire under : and I will dress the other bullock, and lay it on wood, and put no fire under it. Call ye on the



THE PROPHETS OF BAAL CRY, "O BAAL, HEAR US."

names of your gods, and I will call on the name of my Lord : and the God that shall answer by fire, let Him be God." And all the people answering said : "A very good proposal." Then Elias said to the prophets of Baal, "Choose you one bullock and dress it first, because you are many : and call on the names of your

gods, but put no fire under." And they took the bullock which he gave them, and dressed it: and they called on the name of Baal from morning even till noon, saying, "O Baal, hear us." But there was no voice, nor any that answered: and they leaped over the altar that they had made. And when it was now noon, Elias jested at them, saying: "Cry with a louder voice: for he is a god, and perhaps he is talking, or is in an inn, or on a journey, or perhaps he is asleep, and must be awaked." So they cried with a loud voice, and cut themselves after their manner with knives and lancets, till they were all covered with blood. And after mid-day was past, and while they were prophesying, the time was come for offering sacrifice, and there was no voice heard, nor did any one answer, nor regard them as they prayed. Elias then said to all the people: "Come ye unto me." And the people coming near unto him, he repaired the altar of the Lord, that was broken down. And he took twelve stones according to the number of the tribes of the sons of Jacob, to whom the word of the Lord came, saying, "Israel shall be thy name." And he built with the stones an altar to the name of the Lord: and he made a trench for water, of the breadth of two furrows round about the altar. And he laid the wood in order, and cut the bullock in pieces, and laid it upon the wood. And he said, "Fill four buckets with water, and pour it upon the burnt-offering, and upon the wood." And again he said: "Do the same the second time." And when they had done it the second time, he said, "Do the same also the third time." And they did so the

third time. And the water ran round about the altar, and the trench was filled with water. And when it

TYPE OF THE HOLY SACRIFICE OF THE MASS.



THE LORD GOD OF ELIAS ANSWERS BY FIRE.

was now time to offer the holocaust, Elias the prophet came near and said: "O Lord God of Abraham, and

EXPLANATION OF THE TYPE OF THE ANSWER OF GOD BY FIRE.—Our Divine Lord says of Himself, "I am come to cast fire upon the earth, and what will I but that it be kindled?"—*Luke xii., 49.* The fire of which our Divine Lord here speaks is the fire of Divine love, with which it is His Divine will that the heart of every one who believes upon Him should be enkindled. The love of a creature is often

Isaac, and Israel, show this day that Thou art the God of Israel, and I Thy servant, and that according to Thy commandment I have done all these things. Hear me, O Lord, hear me: that this people may learn, that Thou art the Lord God, and that Thou hast turned their heart again." Then the fire of the Lord fell, and consumed the holocaust, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw this, they fell on their faces, and they said, "The Lord He is God, the Lord He is God." Elias hereupon took the prophets of Baal and killed them all at the brook Cison.

§ 25. *Elias goes to Horeb the Mount of God.*

And Achab told Jezabel all that Elias had done, and how he had slain all the prophets with the sword. And Jezabel sent a messenger to Elias, saying: "Such and such things may the Gods do to me, and add still

spoken of as a "flame," and the heart is said to be on fire with the love of numerous things of this world which are not God but idols of its own, perishable things, which we did not bring into the world, and which it is certain that we cannot take out of it. Now it is our Divine Lord's merciful and most holy will, that we should not love these things, but that in the place of them we should love divine things. Where a man's treasure is, there, says our Lord, his heart will be also. And hence, He says to us, "Lay not up for yourselves treasures on earth where moth and rust doth corrupt, and where thieves break in and steal, but lay up for yourselves treasure in heaven." Elias said, "How long do ye halt between two sides? if the Lord be God, follow him, but if Baal, then follow him." If treasures on earth kindle a fire in the heart and satisfy it, then we should follow after them, but if there be treasures that come from God that set the heart on fire and satisfy it, then let us follow after them. When the God of Heaven and the god of this world dispute for our heart, the God that answereth by fire let Him be God. If there be a fire that burns bright on the Altar where the holy sacrifice of the mass is offered, and there enkindles the heart, let us ever follow that God who deigns to answer us by a divine fire, as He answered Elias.

more, if by this hour to-morrow I make not thy life as the life of one of them." Then Elias was afraid, and rising up he went whithersoever he had a mind : and he came to Bersabee of Juda, and left his servant there. And he went forward, one day's journey into

TYPE OF THE HOLY EUCHARIST.



ELIAS IN THE WILDERNESS IS FED BY AN ANGEL.

the desert. And when he was there he sat under a

EXPLANATION OF THE TYPE OF ELIAS AND THE HEARTH CAKE.—"Through the grace of the Holy Eucharist," says the Catechism of the Council of Trent, "the

juniper tree, and requested for his soul that he might die, and said: "It is enough for me, Lord, take away my soul: for I am no better than my fathers." And he cast himself down, and slept in the shadow of the juniper tree: and behold an angel of the Lord touched him, and said to him: "Arise and eat." He looked, and behold there was at his head a hearth cake, and a vessel of water: and he ate, and drank, and he fell asleep again. And the angel of the Lord came again the second time, and touched him, and said to him: "Arise, eat: for thou hast yet a great way to go." And he arose, and ate, and drank and walked in the strength of that food forty days and forty nights, unto the mount of God, Horeb.

At the holy mount God appeared to Elias, and told him of the judgments that were to be executed upon the house of Achab: commanding him to go to Da-

faithful during life enjoy the greatest peace and tranquility of conscience, and lastly strengthened by its power, no otherwise than Elias, who in the strength of the hearth cake brought to him by the angel walked to Horeb the Mount of God, when the time comes for departing from this life they ascend to eternal glory and beatitude." The hearth cake brought by the angel sustained Elias in the way of food on his journey to the Mount of God, as the manna that fell from Heaven sustained the people on their journey to the promised land. Both were the gift of God in the way of food and nourishment, given for the special purpose of enabling the journey which God commanded to be accomplished. The Christian is said in the theology of the Church to be "*homo viator*," that is, "a man who is on his way," and who though he can choose which way he will go, he cannot stand still and refuse to move. Elias had his choice, either to go back and fall into the hands of Jezebel, or to move on valiantly over the wilderness to the Mount of God, where Jezebel could not lay her hands upon him. Thus also has the Christian his choice, either to go back and fall into the hands of wicked and immoral companions, and live with them for this corrupt world and all its vile lusts and bad practices, or to go on manfully forward, nothing daunted by the fear of having a wilderness to cross over, but always trusting to the Sacrament of the Holy Eucharist to sustain him, as he makes steadily forward to reach the mount of God.

A A

mascus to anoint Hazael king of Syria, and to make Eliseus the son of Saphat prophet in his room.

§ 25. *Jezabel causes Naboth to be falsely accused and stoned*

Achab desired to enlarge the garden of his palace in Jezrahel, and applied to Naboth a citizen of Jezrahel,



TWO MEN OF THE DEVIL FALSELY ACCUSE NABOTH.

to purchase his vineyard which adjoined the palace. Naboth, who, it would seem, abhorred the king for his

introduction of idolatry, answered: "The Lord be merciful to me, and let me not give thee the inheritance of my fathers." Achab went home so mortified at this refusal, that he would neither eat nor drink. When Jezabel inquired and learned the cause, she said: "Thou art of great authority indeed, and governest well the kingdom of Israel. Arise, and eat bread, and be of good cheer, I will give thee the vineyard of Naboth, the Jezrahelite." So she wrote letters in Achab's name, and sealed them with his ring, and sent them to the ancients, and the chief men that were in his city, and that dwelt with Naboth. And this was the tenor of the letters: "Proclaim a fast, and make Naboth sit among the chief of the people. And suborn two men, sons of Belial, against him, and let them bear false witness, that he hath blasphemed God and the king: and then carry him out, and stone him, and so let him die." And the men of his city, the ancients and nobles, that dwelt with him in the city, did as Jezabel had commanded them, and as it was written in the letters which she had sent to them. They proclaimed a fast, and made Naboth sit among the chief of the people. And bringing two men, sons of the devil, they made them sit against him: and they, like men of the devil, bore witness against him before the people, saying: "Naboth hath blasphemed God and the king": wherefore they brought him forth without the city, and stoned him to death. And they sent to Jezabel, saying: "Naboth is stoned, and is dead." And it came to pass when Jezabel heard that Naboth was stoned, and dead, that she said to Achab: "Arise

and take possession of the vineyard of Naboth the Jezrahelite, who would not agree with thee, and give it thee for money : for Naboth is not alive, but dead." And when Achab heard this, to wit, that Naboth was dead, he arose, and went down to the vineyard of Naboth the Jezrahelite, to take possession of it.

NABOTH IS STONED TO DEATH BY THE ORDER OF JEZABEL.

§ 26. *Elias meets Achab with a promise from God of a reckoning day.*

And the word of the Lord came to Elias the

Thesbite, saying: "Arise, and go down to meet Achab king of Israel, who is in Samaria: behold he is going down to the vineyard of Naboth, to take possession of it. And thou shalt speak to him, saying: 'Thus saith the Lord: Thou hast slain, moreover also thou hast taken possession.' And after these words thou shalt add: 'Thus saith the Lord: In this place, wherein the dogs have licked the blood of Naboth, they shall lick thy blood also.'" And Achab said to Elias: "Hast thou found me thy enemy?" He said: "I have found thee, because thou art sold, to do evil in the sight of the Lord. Behold I will bring evil upon thee, and I will cut down thy posterity, and I will kill of Achab him that is shut up, and the last in Israel. And I will make thy house like the house of Jeroboam the son of Nabat, and like the house of Baasa the son of Ahias, for what thou hast done, to provoke me to anger, and for making Israel to sin." And of Jezabel also the Lord spoke, saying: "The dogs shall eat

NOTE.—The history of Naboth is far from inapplicable to Christian times. Naboth held an inheritance that had come down to him from his father, through Josue the servant of God. The king wanted to have it for his own convenience, to turn it to some purpose of his own, for increasing the magnificence of the royal palace. Naboth looked upon the king as an enemy of the law of Moses, who kept up the Government altars at Bethel, in opposition to the altar and temple in Jerusalem, and who had brought the worship of the Sidonian god Baal into Israel, to whom he had allowed his wife Jezabel to build a temple. When therefore Achab came to him and offered him money for his vineyard, Naboth said to him, "The Lord be merciful to me, and let me not give thee the inheritance of my fathers." The Catholic Church has received from Jesus Christ for her inheritance, the rightful title to the education of her own children in all good and holy knowledge, having the promise of this world and of the world to come. Temporal governments, without religion and seeking their own ends, come to her, and offer her money for a portion of her vineyard. Would to God that the church had at all times the answer of Naboth to give: "The Lord be merciful to me, and let me not give thee the inheritance of my fathers."

Jezabel in the field of Jezrahel. If Achab die in the city, the dogs shall eat him : but if he die in the field, the birds of the air shall eat him."

Achab on hearing these words humbled himself, and the word of the Lord came to Elias, saying : "Hast thou not seen Achab humbled before me?



ELIAS MEETS ACHAB GOING TO NABOTH'S VINEYARD.

because he hath humbled himself for my sake, I will not bring the evil in his days, but in his son's days I will bring the evil upon his house.

27. *Elias is taken up into Heaven.*

The sons of the prophets, that were at Bethel, came forth to Eliseus, and said to him: "Dost thou know that this day the Lord will take away thy master from thee?" And he answered: "I also know it: hold your peace." And Elias said to him: "Stay here, because the Lord hath sent me as far as the Jordan." And he said: "As the Lord liveth, and as thy soul liveth, I will not leave thee:" and they two went on together. And Elias took his mantle and folded it together, and struck the waters of the Jordan, and they were divided hither and thither, and they both passed over on dry ground. And when they were gone over, Elias said to Eliseus: "Ask what thou wilt have me to do for thee, before I be taken away from thee." And Eliseus said: "I beseech thee that in me may be a double portion of thy spirit." And he answered: "Thou hast asked a hard thing: nevertheless if thou see me when I am taken from thee, thou shalt have what thou hast asked: but if thou see me not thou shalt not have it." And as they went on, walking and talking together, behold a fiery chariot and fiery horses parted them both asunder: and Elias went up by a whirlwind into heaven. And Eliseus saw him, and cried: "My father, my father! the chariot of Israel, and the driver thereof!" And he saw him no more: and he took hold of his own garments, and rent them in two pieces. And he took up the mantle of Elias, that fell from him: and going back, he stood upon the bank of the Jordan.

Eliseus now struck the waters with the mantle of Elias, that had fallen from him, and they were not divided. And he said : "Where is now the Lord God of Elias?" And the waters were divided.

TYPE OF THE ASCENSION OF CHRIST.



ELIAS IS TAKEN UP INTO HEAVEN

EXPLANATION OF THE TYPE OF ELIAS TAKEN UP INTO HEAVEN.—Nothing properly speaking, can be considered in the strict sense a type or figure of the Ascension of our Lord Jesus Christ into heaven, because He alone after death rose

§ 28. *Eliseus becomes Prophet in the room of Elias.*

When Eliseus had struck the waters, and found that they were divided hither and thither, he passed over. And the sons of the prophets at Jericho, who were over



THE BEARS FROM THE WOOD DEVOUR THE NAUGHTY BOYS.

from the dead and ascended to heaven, by His own power as God. Elias and Enoch, His servants, for some purposes not as yet fully revealed to the Church, have been merely taken away from the earth, without having to any one's knowledge died the

against him, seeing it said : "The spirit of Elias hath rested upon Eliseus." And they came and saluted him.

Eliseus soon after this went up from Jericho to Bethel : and as he was going up by the way, little boys came out of the city and mocked him, saying : "Go up, thou bald-head ; go up, thou bald-head." And looking back, he saw them, and cursed them in the name of the Lord : and there came forth two bears out of the forest, and tore of them two and forty boys.

§ 29. *The Miracles of Eliseus.*

Eliseus quickly became celebrated throughout Israel for the miracles which he worked, after having received a double portion of the spirit of Elias. He multiplied a few loaves of bread to feed a hundred men. He changed the fountain near Jericho from bitter to sweet

natural death of men. In consequence of this, since neither have as yet complied with the sentence of God, from which no child of Adam is understood to be exempt, "*Dust thou art and unto dust shalt thou return,*" there has been a constant expectation on the part of the Church to see them return to the earth. In St. John the Baptist's time, when the Sanhedrim sent a deputation to inquire from him who and what he was, among the questions which they put to him were, "*if he was Elias ?*" and on their receiving a reply in the negative, "*if he was the other Prophet ?*" meaning Enoch : to which St. John equally replied, "No." At our Lord's Transfiguration on Mount Thabor, Elias and Moses were seen and heard talking with him about the death which He was to accomplish in Jerusalem. It continues to be the expectation of the Catholic Church, as it was that of the Jews, that Enoch and Elias will return, and by some commentators they are supposed to be identical with the two witnesses whom St. John in the Apocalypse foretells "shall prophecy a thousand two hundred and sixty days, clothed in sackcloth, at the end of which the beast that ascendeth out of the abyss shall make war against them, and shall overcome them and kill them, and their bodies shall lie in the streets of the great city, which is spiritually called Sodom and Egypt, where their Lord also was crucified." (Apoc., xi. 3.) Elias being taken up into heaven is not therefore more than an event prefigurative of our Divine Lord's ascension. The word "heaven" also as regards Elias cannot mean the Heaven of heavens into which our Divine Saviour entered, for none born of woman had ever entered there before Himself. Where the heaven of Elias and Enoch actually is has never been revealed to the Church.

waters. He destroyed the poison that had been boiled in the pot by accident, for the meal of the sons of the prophets. He multiplied a cruise of oil wherewith to pay a poor woman's debt. He restored life to the son of the Sunamitess who had provided for him a lodging in her house. He made the iron head of an axe to swim on the waters of Jordan. He revealed to Joram all the secrets of the Syrian army, and blinded the eyes of a Syrian company that was sent to seize him, so as to bring them into the middle of Samaria before they knew to what place they were being led. He foretold to Joram the breaking up of the siege of Samaria, and his deliverance. He also went to Damascus and was received with honour as the prophet of Israel. There he foretold to Hazael that he should become king of Syria, in the room of Benadad, and predicted all the evil that he should do to the children of Israel. Hazael for the moment was struck with horror, and said: "But what am I, thy servant, a dog, that I should do this great thing?" Of the many miracles which Eliseus thus worked, the cure of Naaman the Syrian may be chosen for being narrated at length.

§ 30. *Naaman the Syrian.*

Naaman, general of the army of the king of Syria, was a great man with his master, and honourable: for by him the Lord gave deliverance to Syria: and he was a valiant man and rich, but a leper. Now there had gone out robbers from Syria, and had led away captive out of the land of Israel a little maid, and she waited upon Naaman's wife. And she said to her

mistress: "I wish my master had been with the prophet, that is in Samaria: he would certainly have healed him of the leprosy which he hath." Then Naaman went in to his lord, and told him, saying: "Thus and thus said the girl from the land of Israel." And the king of Syria said to him: "Go, and I will send a letter to the king of Israel." And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment, and brought the letter to the king of Israel, in these words: "When thou shalt receive this letter, know that I have sent to thee Naaman my servant, that thou mayest heal him of his leprosy." And when the king of Israel had read the letter, he rent his garments, and said: "Am I God, to be able to kill and give life, that this man hath sent to me, to heal a man of his leprosy? mark and see, how he seeketh occasions against me." And when Eliseus the man of God had heard this, to wit, that the king of Israel had rent his garments, he sent to him, saying: "Why hast thou rent thy garments? let him come to me, and let him know that there is a prophet in Israel." So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus. And Eliseus sent a messenger to him, saying: "Go and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean." Naaman was angry, and went away, saying: "I thought he would have come out to me, and standing would have invoked the name of the Lord his God, and have touched with his hand the place of the leprosy, and have healed me. Are not Abana and Pharpar,

rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean?" So as he turned. and was going away with indignation, his servants came to him, and said to him : " Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it : how much rather what he now hath said to thee : ' Wash, and thou shalt be clean.' " Then he went down, and washed in the



NAAMAN AFTER ALL SUBMITS TO WASH HIMSELF IN THE JORDAN.

Jordan seven times, according to the word of the man

of God ; and his flesh was restored, like the flesh of a little child, and he was made clean.

§ 31. *Mission of Jonas the Prophet to Ninive.*

God had designed Ninive and the Assyrian empire to be the instrument of his wrath upon the kingdom of Israel. The word of the Lord therefore came to Jonas the prophet, saying : " Arise, and go to Ninive the great city, and preach in it ; for the wickedness thereof is come up before me." And Jonas rose up to flee into Tharsis from the face of the Lord, and he went down to Joppe, and found a ship going to Tharsis : and he paid the fare thereof, and went down into it, to go with them to Tharsis from the face of the Lord. But the Lord sent a great wind upon the sea : and a great tempest was raised in the sea, so that the ship was in danger of sinking. All the mariners were afraid, and the men cried to their god : and they cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonas went down into the inner part of the ship, and fell into a deep sleep. And the shipmaster came to him, and said to him : " Why art thou fast asleep ? rise up, sleeper, call upon thy God, if so be that God will think of us, that we may not perish." And they said every one to his fellow : " Come, and let us cast lots, that we may know why this evil is come upon us." And they cast lots, and the lot fell upon Jonas. And they said to him : " Tell us for what cause this evil is come upon us, what is thy business ? of what country art thou ? and whither goest thou ? or of what people art thou ?" And he said to them : " I am a Hebrew,

TYPES OF JESUS CHRIST.



THE SIGN OF THE PROPHET JONAS.

NOTE.—St. Matthew gives our Lord's interpretation of the Sign of the Prophet Jonas : "*For as Jonas was in the whale's belly three days and three nights, so shall the Son of Man be three days and three nights in the heart of the earth.*"

and I fear the Lord the God of heaven, who made both the sea and the dry land." And the men were greatly afraid, and they said to him : " Why hast thou done this ?" (for the men knew that he fled from the face of the Lord : because he had told them.) And they said to him : " What shall we do to thee, that the sea may be calm to us ?" for the sea flowed and swelled. And he said to them : " Take me up, and cast me into the sea, and the sea shall be calm to you : for I know that for my sake this great tempest is upon you."

The crew of the ship were at first very unwilling to do this, but seeing that the storm continued, they took Jonas and cast him into the sea. Now the Lord had prepared a great fish to swallow Jonas, and Jonas was in the belly of the fish three days and three nights. And Jonas prayed to the Lord his God out of the belly of the fish, and said :—

PRAYER OF JONAS IN THE BELLY OF THE FISH.

I cried out of my affliction to the Lord, and he heard me : I cried out of the belly of hell, and thou hast heard my voice.

And thou hast cast me forth into the deep in the heart of the sea, and a flood hath compassed me : all thy billows, and thy waves have passed over me.

And I said : I am cast away out of the sight of thy eyes : but yet I shall see thy holy temple again.

The waters compassed me about even to the soul : the deep hath closed me round about, the sea hath covered my head.

I went down to the lowest parts of the mountains : the bars of the earth have shut me up for ever : and thou wilt bring up my life from corruption, O Lord my God.

When my soul was in distress within me, I remembered the Lord : that my prayer may come to thee, unto thy holy temple.

They that in vain observe vanities, forsake their own mercy.

But I with the voice of praise will sacrifice to thee : I will pay whatsoever I have vowed for my salvation to the Lord.

God spoke and the fish vomited out Jonas upon the dry land. Jonas now no longer disobeyed the voice of God, but went to Ninive and preached in it ; and the people of Ninive believed in God, and they proclaimed a fast, and put on sackcloth, from the greatest to the least. " The men of Ninive," said our Lord,

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“shall rise in judgment with this generation, and shall condemn it, because they did penance at the preaching of Jonas : and behold, a greater than Jonas is here.”

§ 32. *The reckoning day comes to the House of Achab.*

Achab died in battle, while making an attack conjointly with the king of Juda upon Ramoth Galaad, a little before Elias was taken to heaven. His son Joram succeeded him upon the throne. The reckoning day was now at hand, and Eliseus the prophet called one of the sons of the prophets, and said to him : “Gird up thy loins, and take this little bottle of oil in thy hand, and go to Ramoth Galaad. And when thou art come thither, thou shalt see Jehu the son of Josaphat the son of Namsi : and going in thou shalt make him rise up from amongst his brethren, and carry him into an inner chamber. Then taking the little bottle of oil, thou shalt pour it on his head, and shalt say : ‘Thus saith the Lord : I have anointed thee king over Israel.’ And thou shalt open the door and flee, and shalt not stay there.” So the young man, the servant of the prophet, went away to Ramoth Galaad, and went in thither. And behold, the captains of the army were sitting : and he said : “I have a word to thee, O prince.” And Jehu said : “Unto whom of us all?” And he said : “To thee, O prince.” And he arose, and went into the chamber ; and he poured the oil upon his head, and said : “Thus saith the Lord God of Israel : ‘I have anointed thee king over Israel, the people of the Lord. And thou shalt cut off the house of Achab thy master, and I will revenge the blood of My servants the prophets,

and the blood of all the servants of the Lord at the hand of Jezabel. And I will destroy all the house of Achab, like the house of Jeroboam the son of Nabat, and the house of Baasa the son of Ahias, and the dogs shall eat Jezabel in the field of Jezrahel, and there shall be no one to bury her.'” Thus saying, he opened the door and fled.



THE YOUNG PROPHET CALLS JEHU FROM THE BANQUET.

When Jehu returned to the captains, he told them what had happened ; and they made haste, and taking every man his garment laid it under his feet, after the

manner of a judgment-seat, and they sounded the trumpet, and said: "Jehu is king."

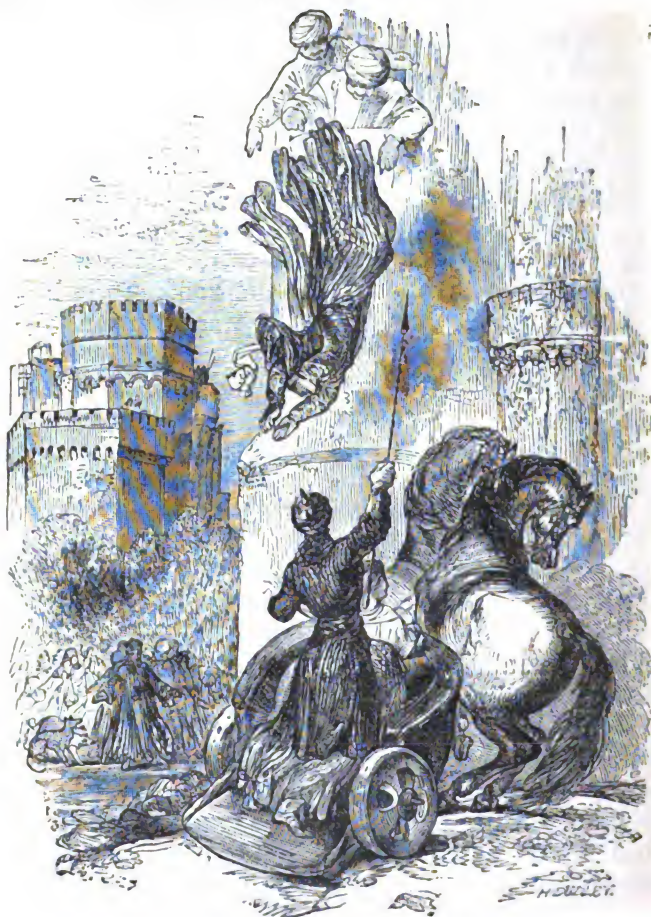
They determined to strike a sudden blow against the king before the news reached him, and Jehu and a chosen company set out in chariots, intending to seize the king in Jezrahel. Their approach was observed from the watch tower in Jezrahel, and Joram suspecting no danger, went out with Ochozias king of Juda, who was upon a visit to him, to meet the horsemen who were coming. When Joram saw Jehu, he said: "Is there peace, Jehu?" And he answered: "What peace? so long as the fornications of Jezabel thy mother, and her many sorceries are in their vigour." And Joram turned his head, and fleeing, said to Ochozias: "There is treachery, Ochozias." But Jehu bent his bow with his hand, and shot Joram between the shoulders: and the arrow went out through his heart, and immediately he fell in his chariot. And Jehu said to Badacer his captain: "Take him, and cast him into the field of Naboth the Jezrahelite: for I remember when I and thou sitting in a chariot followed Achab this man's father, that the Lord laid this burden upon him, saying: 'If I do not requite thee in this field, saith the Lord, for the blood of Naboth, and for the blood of his children, which I saw yesterday,' saith the Lord. So now take him, and cast him into the field, according to the word of the Lord."

§ 33. *Jezabel's reckoning day comes.*

Jehu came into Jezrahel. But Jezabel hearing of

his coming in, painted her face with stibic stone, and adorned her head, and looking out of a window at Jehu coming in at the gate, she said : " Can there be peace for Zambri, that hath killed his master ?" And Jehu lifted up his face to the window, and said : " Who is this ?" And two or three eunuchs bowed down to him. And he said to them : " Throw her down headlong : " and they threw her down, and the wall was sprinkled with her blood, and the hoofs of the horses trod upon her. And when he was come in to eat and to drink, he said : " Go and see after that cursed woman and bury her : because she is a king's daughter." And when they went to bury her, they found nothing but the skull, and the feet and the extremities of her hands. And coming back they told him. And Jehu said : " It is the word of the Lord, which he spoke by his servant Elias the Thesbite, saying : ' In the field of Jezrahel the dogs shall eat the flesh of Jezabel. And the flesh of Jezabel shall be as dung upon the face of the earth in the field of Jezrahel, so that they who pass by shall say : " Is this that same Jezabel ?" "

Jehu thus accomplished his mission of destruction upon the house of Achab faithfully. He also destroyed the temple of Baal in Samaria, and put the priests of Baal to death. But he could not bring his mind to touch the state church of Israel, and to restore his kingdom to the unity of the temple of Jerusalem. So the golden calves in Bethel and Dan continued. How it fared with the house of Jehu for this unfaithfulness, we shall presently see.



JERABEL IS CAST OUT OF THE WINDOW BY HER OWN SERVANTS.

§ 34. *The History from Jehu to the Assyrian Captivity of Israel under Salman el Assur.*

Jehu had been faithful in some things, and God

gave him a reward. The Lord said to Jehu: "Because thou hast diligently executed that which was right and pleasing in My eyes, and hast done to the house of Achab according to all that was in My heart: thy children shall sit upon the throne of Israel to the fourth generation."

This promise was fulfilled. Jehu was succeeded by Joachaz his son, Joram his grandson, Jeroboam II., his great-grandson, and Zacharias the fourth in direct descent from him. Sellum, a captain in the army, conspired against Zacharias and slew him in the town of Samaria. The following month Manahem, another captain, murdered Sellum, and established himself upon the throne.

In the reign of Manahem, Phul, the king of the Assyrian empire, whose capital city was Ninive, invaded Israel with a large army, and Manahem was obliged to buy him off by a thousand talents of silver. The Assyrian army retired, carrying away several Israelite women captives. Phaceia, his son, succeeded Manahem, and in two years time he was murdered by Phacee, son of Romelia, a captain in his army, who established himself upon the throne.

Theglath Phul el Assur, *i.e.*, the Assyrian Phul, or king of the Assyrians, invaded the kingdoms of Israel and Juda, and Phacee was so reduced by the Assyrian victories, that Osee the son of Ela, conspired against him and seized the throne.

To establish himself upon the throne, Osee made himself and his kingdom tributary to Salman el Assur, *i.e.*, Salman the Assyrian, who succeeded his father

Theglath, on the throne of Assyria ; but six years afterwards Osee entered into negotiations with the king of Egypt, to be backed in his rebellion against Assyria. Salman hearing of it, invaded his kingdom before he was prepared ; took Samaria, and carried off all the principal inhabitants captives, and planted them in Hala and Habor, cities of the Medes (B.C. 721).

Thus the judgment of God and his reckoning day with the kingdom of Israel for their transgression of the law of Moses, in separating themselves from the centre of unity in Jerusalem, came to pass, as God had repeatedly warned them by his prophets. Just before the judgment fell upon Israel, God had sent them two prophets, Amos and Osee, of whose mission a brief account must be given.

§ 35. *The Prophet Amos.*

Warning after warning had come to the kings of Israel and to the people, but all had been treated with scorn. Jeroboam's wicked policy in setting up the altars at Bethel and in Dan, and in making priests from the lowest of the people, had done its evil work. The Levites, whose duty it would have been to have taught the people to fear God, had been driven to sell their lands and take refuge in Juda, and the low fellows who had bought the office of priests from the government, neither cared themselves to instruct the people, nor would the people probably have listened to them if they had. Some few families, among whom was Tobias, before he was taken to Assyria, still went up to Jerusalem to offer their sacrifices according to

the law of Moses ; but the mass of the people became sunk in ignorance and vice, while the princes built themselves houses of ivory, and rolled in wealth and luxury.

Amos was called to be a prophet in the midst of this general corruption. He commenced his difficult ministry by speaking against the government altars in the following terms : " Hear ye, and testify in the house of Jacob, saith the Lord the God of hosts : that in the day when I shall begin to visit the transgressions of Israel, I will visit upon him, and upon the altars of Bethel : and the horns of the altars shall be cut off, and shall fall to the ground." Amasias the priest of Bethel hereupon sent to Jeroboam II., king of Israel, saying : " Amos hath rebelled against thee in the midst of the house of Israel ; the land is not able to bear all his words. For thus saith Amos : ' Jeroboam shall die by the sword, and Israel shall be carried away captive out of their own land.' " And Amasias said to Amos : " Thou seer, go, flee away into the land of Juda. Eat bread there, and prophesy there, but prophesy not again any more in Bethel : because it is the king's sanctuary, and it is the house of the kingdom." And Amos answered and said to Amasias : " I am not a prophet, nor am I the son of a prophet : but I am a herdsman plucking wild figs. And the Lord took me when I followed the flock, and the Lord said to me : ' Go prophesy to my people Israel.' And now hear thou the word of the Lord : thou sayest, ' Thou shalt not prophesy against Israel, and thou shalt not drop thy word upon the

house of the idol;' therefore thus saith the Lord : 'Thy wife shall play the harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be measured by a line : and thou shalt die in a polluted land, and Israel shall go into captivity out of their land.' "

Amos continued to speak against the vices of the rich, and to foretell that the people would be taken into captivity beyond Damascus : but at length he was driven out of Israel and forced to take refuge in Juda.

§ 36. *The Prophet Osee.*

Though Amos was thus driven out of Israel, at the instance of the priest of the government altar at Bethel, who felt the prophet's words apply to himself, another prophet appeared in Israel in his place, Osee the son of Beeri. Osee complains in the name of the Lord the God of Israel of the unfaithfulness of the kingdom of Israel, of their building temples to other gods and forsaking the Lord who brought them out of Egypt.

The priests that were in the government interest had abandoned the people to their vices, and both priests and people appear from the prophet's account, not only to have lost the knowledge of their religion, but to have even rejected it with contempt. His warning, addressed to the clergy of Israel, shows how they ought to have instructed the people, and how God would visit them for their neglect of duty.

OOSEE'S WARNING TO THE GOVERNMENT PRIESTS OF ISRAEL.

Hear ye this, O priests, and hearken, O ye house of Israel, and give ear, O house of the king : for there is a judgment against you,

because you have been a snare to them whom you should have watched over, and a net spread upon Thabor.

My people have been silent, because they had no knowledge: because thou hast rejected knowledge, I will reject thee, that thou shalt not do the office of priesthood to me: and thou hast forgotten the law of thy God, I also will forget thy children.

According to the multitude of them so

have they sinned against me: I will change their glory into shame.

They shall eat the sins of my people, and shall lift up their souls to their iniquity.

And there shall be like people like priest: and I will visit their ways upon them, and I will repay them their devices.

The prophet next addresses himself to the people, and reproaches them with their sins. He warns them not to trust either in their own invention, the calf of Bethel, nor in the help of either Egypt or Assyria, and then predicts their long servitude and captivity in Assyria.

OSEE'S WARNING TO THE PEOPLE OF ISRAEL.

Hear the word of the Lord, ye children of Israel, for the Lord shall enter into judgment with the inhabitants of the land: for there is no truth, and there is no mercy, and there is no knowledge of God in the land.

Cursing, and lying, and killing, and theft, and adultery have overflowed, and blood hath touched blood.

Israel hath cast off the thing that is good, the enemy shall pursue him.

They have reigned, but not by me: they have been princes, and I knew not: of their silver and their gold they have made idols to themselves, that they might perish.

Thy calf, O Samaria, is cast off, my wrath is kindled against them. How long will they be incapable of being cleansed?

For itself also is the invention of Israel: a workman made it, and it is no god: for the calf of Samaria shall be turned to spiders' webs.

Israel shall not return into the land of Egypt, but the Assyrian shall be his king: because they would not be converted.

The sword hath begun in his cities, and it shall consume his chosen men, and shall devour their heads.

And my people shall long for my return, but a yoke shall be put upon them together, which shall not be taken off.

In the course of his prophetic warnings, Osee also speaks of the Church of Christ, and the times of the new Covenant, when those who believed upon God should say—

OSEE'S PROPHECY OF THE BLESSINGS OF THE GOSPEL.

Assyria shall not save us, we will not ride upon horses, neither will we say any more: The works of our hands are our gods, for thou wilt have mercy on the fatherless that is in thee.

I will heal their breaches, I will love them freely: for my wrath is turned away from them.

I will be as the dew, Israel shall spring as the lily, and his root shall shoot forth as that of Libanus.

His branches shall spread, and his glory shall be as the olive-tree: and his smell as that of Libanus.

They shall be converted that sit under his shadow: they shall live upon wheat, and they shall blossom as a vine: his memorial shall be as the wine of Libanus.

§ 37. *The Samaritan People.*

The Samaritans are so often mentioned in our

Lord's life, and "Samaritan" was so frequently one of the names of reproach which He had to bear, that we have an additional motive for desiring to learn who these Samaritan people were, to whom the Jews bore such a remarkable aversion.

The prophecies of Amos and Osee were now fulfilled. Salman after his victory had placed the captive Israelites in Hala and Habor, by the river of Gozan, in the cities of the Medes. This judgment came upon Israel, as the sacred writer says, because—

REASONS OF THE JUDGMENT UPON ISRAEL.

The Lord had testified to them in Israel and in Juda by the hand of all the prophets and seers, saying: Return from your wicked ways, and keep my precepts, and ceremonies, according to all the law which I commanded your fathers: and as I have sent to you in the hand of my servants the prophets.

And they hearkened not, but hardened their necks like to the neck of their fathers, who would not obey the Lord their God.

And they rejected his ordinances and the covenant that he made with their fathers, and the testimonies which he testified against them: and they followed vanities, and acted vainly; and they followed the nations that were round

about them, concerning which the Lord had commanded them that they should not do as they did.

And they forsook all the precepts of the Lord their God: and made to themselves two molten calves, and groves, and adored all the host of heaven: and they served Baal.

And consecrated their sons and their daughters through fire: and they gave themselves to divinations, and soothsayings: and they delivered themselves up to do evil before the Lord, to provoke him.

And the Lord was very angry with Israel, and removed them from his sight, and there remained only the tribe of Juda.

To fill up the room of the families of Israel who were carried off from Samaria, Salman brought people from Babylon, from Cutha, Avah, Emoth, and Sepharvaim, and placed them in the cities of Samaria. When they came into the country, they had no knowledge of the God of Israel, and the Lord sent lions among them which killed them. When this was told to the king of Assyria, he gave orders to carry thither one of the priests who had been brought thence captive, that he might teach the people the manner of the God of the land. Accordingly, one of the priests who had been carried away captive from Samaria, came and dwelt

in Bethel, and taught them how they should worship the Lord. Still, when they worshipped the Lord, they also served their own gods according to the customs of the nations out of which they were brought to Samaria.

This mixing up the worship of the God of Israel with that of their own idols, made these new comers an object of such abhorrence to the Jews of Jerusalem, that it was forbidden for a Jew so much as to speak to a Samaritan. And in our Lord's time his enemies said to him in the same breath, "Thou art a Samaritan, and Thou hast a devil."

THE ASSYRIAN CAPTIVITY, OR THE HISTORY OF TOBIAS.

§ 38. *Tobias in Nineve buries his murdered Countrymen.*

PROPHET after prophet had spoken to Israel, and neither king nor people had repented. By the permission of God, therefore, the empire of Assyria, which had repented at the preaching of Jonas, had now prevailed against Israel. Among the captives whom Salman el Assur removed to Nineve, was Tobias, of the city and tribe of Nepthali. While he was a young man and in the land of Israel, he had always refused to join with those who went up to the golden calves at Bethel, and had gone regularly to offer his tithes and first fruits in the temple in Jerusalem. He married a wife of his own tribe, one Anna, and they had one son whom he called by his own name Tobias. Tobias prospered in his captivity, and was permitted to go

from city to city by Salman el Assur, who was favourable to him. In one of these journeys he found one of his countrymen, Gabelus, in Rages, a city of the Medes, in great want, and he advanced him ten talents of silver, taking only a note of hand in receipt for it.



TOBIAS BURIES HIS MURDERED COUNTRYMEN.

But when Salman el Assur died, and Sennacherib came to the throne, after the humiliating retreat of the Assyrian army from before Jerusalem, the captive Israelites became hateful to the soldiery, and Israelites were continually stabbed in open day in Ninive and

left dead in the streets. On these occasions Tobias would go out and bring the dead bodies to his own house, and bury them by night. He was reported for this to the king, and only escaped by being kept concealed, until Sennacherib was assassinated by his own sons. On this happening, Tobias returned to his house in peace.

As Tobias on a festival day of the Lord was giving a feast to his friends, his son came in with the news that one of the children of Israel lay slain in the street: whereupon Tobias, remembering the words of the prophet Amos, "Your festival days shall be turned into lamentation and mourning," rose up fasting and went to the body, to carry it to his own house. Now all his neighbours blamed him, saying, "Once already commandment was given for thee to be slain in this matter, and thou didst scarce escape the sentence of death, and dost thou again bury the dead?" But Tobias feared God more than the king, and continued to bury the bodies of those who were slain. On one of these occasions he lost his eyesight from falling asleep close to the walls of his own house, under a swallow's nest, the droppings from which falling upon his eyes, blinded him.

Soon after this Tobias fell into great poverty, and his friends and kinsmen began to mock him, saying: "Where is thy hope for which thou gavest alms and buriedst the dead?" Tobias quietly replied: "Speak not so, for we are the children of the saints, and look for that life which God will give to those who never change their faith from him." His wife also turned

against him, and said: "It is evident thy hope is turned to nothing, and thy alms now appear." And with these and other like words she upbraided him.

§ 39. *Tobias sends his Son to recover the sum lent to Gabelus.*

Tobias now consulted with his wife, whether they could not send their son to recover the sum of money lent to Gabelus; and having with difficulty persuaded the mother to consent, Tobias called his son, and giving him good advice, he told him to find a trustworthy companion, and to prepare to set out on his journey to Rages, in the country of the Medes, saying: "Fear not, my son; we lead, indeed, a poor life, but we shall have many good things if we fear God, and depart from all sin and do that which is good." The young Tobias went out and returned with St. Raphael the Archangel, who had been sent by God to accompany him, but whom he did not know at the time to be other than what he appeared, viz., a young man, Azarias by name, whose family was known to his father. When all was ready for the journey, they set out together, and Tobias went forward, and the dog followed him. They lodged the first night by the river Tigris. And as Tobias went out to wash his feet in the river, behold, a monstrous fish came up to devour him. And Tobias being afraid of him, cried out with a loud voice, saying: "Sir, he cometh upon me!" And the Angel said to him: "Take him by the gill, and draw him to thee." And when he had done so, he drew him out upon the land, and the fish began to pant before his feet. Then the Angel said to him: "Take

out the entrails of this fish, and lay up his heart, and his gall, and his liver for thee: for these are necessary for useful medicines." And when he had done so, they roasted the flesh thereof, and they took it with them in the way: the rest they salted, as much as might serve them till they came to Rages the city of the Medes. Then Tobias asked the Angel, and said to him: "I beseech thee, brother Azarias, tell me, what remedies are these things good for, which thou hast bid me keep of the fish?" And the Angel answering, said to him: "If thou put a little piece of its liver upon coals, the smoke thereof driveth away all kind of devils, either from man or from woman, so that they come no more to them. And the gall is good for anointing the eyes, in which there is a white speck, and they shall be cured."

Proceeding on their journey they came to the house of Raguel, the kinsman of Tobias, where the young Tobias became acquainted with Sara, Raguel's fair daughter, and married her; the liver of the fish serving to drive away the devil who had killed seven of her former bridegrooms the first night of their marriage. When the Angel had first pointed out Sara to him for a bride, Tobias had expressed his fears, on account of the report which he had heard of the death of her seven suitors. The Angel, however, reassured him, explaining, that they who in such manner receive matrimony, as to shut out God from themselves and from their mind, and give themselves to their lusts as the horse and mule which have not understanding, over them, the devil hath power.

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TOBIAS DRAWS THE FISH ASHORE.

§ 40 *Return of the young Tobias to his father. The Restoration of his sight to the old man.*

While the younger Tobias was celebrating his marriage, his companion went forward to Rages and received the money from Gabelus. When their festivities were drawing to a close, Tobias desiring to return home, said to his father-in-law: "I know that my

father and mother now count the days, and their spirit is grievously afflicted within them." At length Raguel consented that his daughter should go on her journey, both parents taking leave of her with a blessing, and admonishing her, to honour her father and mother-in-law, to love her husband, to take care of the family, to govern the house, and to behave herself irreprehensibly.



THE YOUNGER TOBIAS IS MET BY HIS FATHER.

As they were on their journey, Raphael proposed

to Tobias that they should hasten forwards, leaving Sara and the camels to follow leisurely. In the meantime Anna sat beside the way daily, on the top of a hill, from whence she might see afar off. And while she watched his coming from that place, she saw him afar off, and presently perceived it was her son coming: and returning she told her husband, saying: "Behold, thy son cometh." And Raphael said to Tobias: "As soon as thou shalt come into thy house, forthwith adore the Lord thy God: and giving thanks to Him, go to thy father, and kiss him. And immediately anoint his eyes with this gall of the fish, which thou carriest with thee. For be assured that his eyes shall be presently opened, and thy father shall see the light of heaven, and shall rejoice in the sight of thee." Then the dog, which had been with them in the way, ran before, and coming as if he had brought the news, showed his joy by his fawning and wagging his tail. And his father that was blind, rising up, began to run, stumbling with his feet: and giving a servant his hand, went to meet his son. And receiving him he kissed him, as did also his wife, and they began to weep for joy. And when they had adored God, and had given Him thanks, they sat down together. Then Tobias taking of the gall of the fish, anointed his father's eyes. And he stayed about half an hour, when a white skin began to come out of his eyes, like the skin of an egg. And Tobias took hold of it, and drew it from his eyes, and immediately he recovered his sight, and they glorified God, both he and his wife, and all that knew him.

TYPES OF THE BLESSED VIRGIN.



ANNA ANXIOUSLY COUNTS THE DAYS FOR THE RETURN OF HER SON TOBIAS.

The sorrow of Mary for the loss of her Son Jesus, when He remained away from their company in the Temple, is prefigured by the grief of Anna mourning for the absence of her son Tobias.

TYPE OF THE CHRISTIAN'S REWARD.

THE FAITH AND PATIENCE OF TOBIAS ARE AT LENGTH REWARDED BY THE RESTORATION OF HIS SIGHT.



AZARIAS DISCOVERED TO BE AN ANGEL OF GOD.

The family of Tobias return thanks to God for the recovery of the father's sight, and for the return of their son.

§ 41. *The parting words of the Archangel Raphael, and the Prophecy of Tobias.*

Nothing now remained but to show gratitude to Raphael, or Azarias as he was supposed to be. Tobias therefore calling him before his father, asked what reward should be given him for his various services? all of which he recounted to his father, pressing Raphael at the same time to accept the half of all their goods. Raphael then stood forward and said:—

THE PARTING WORDS OF RAPHAEL THE ARCHANGEL.

Bless ye the God of heaven because He hath shown His mercy to you.

For it is good to hide the secret of a king, but honourable to reveal and confess the works of God.

Prayer is good with fasting and alms.

For alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting.

But they that commit sin and iniquity, are enemies to their own soul.

I discover then the truth unto you, and I will not hide the secret from you.

When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord.

And because thou wast acceptable to God, it was necessary that temptation should prove thee.

And now the Lord hath sent me to thee, and to deliver Sara thy son's wife from the devil.

For I am the Angel Raphael, one of the seven who stand before the Lord.

And when they had heard these things, they were troubled, and being seized with fear they fell upon the ground on their face. And the Angel said to them—

Peace be to you, fear not.

For when I was with you, I was there by the will of God: bless ye him, and sing praises to him.

I seemed indeed to eat and to drink with

you: but I use an invisible meat and drink, which cannot be seen by men.

It is time therefore that I return to him that sent me: but bless ye God, and publish all his wonderful works.

Tobias and the whole family fell down with fright and remained prostrate for three hours: afterwards the spirit of prophecy fell upon the aged Tobias, and he rose up and foretold the glory of Jerusalem.

THE ELDER TOBIAS FORETELLS THE GLORY OF THE CATHOLIC CHURCH.

Jerusalem, the city of God, the Lord hath chastised thee for the works of thy hands.

Give glory to the Lord for thy good things, and bless the God eternal, that he may rebuild his tabernacle in thee, and may call back all the captives to thee, and thou mayest rejoice for ever and ever.

Thou shalt shine with a glorious light; and all the ends of the earth shall worship thee.

Nations from afar shall come to thee: and shall bring gifts, and shall adore the Lord in thee, and shall esteem thy land as holy.

For they shall call upon the great Name in thee.

They shall be cursed that shall despise thee: and they shall be condemned that shall blaspheme thee: and blessed shall they be that shall build thee up.

But thou shalt rejoice in thy children, because they shall all be blessed, and shall be gathered together to the Lord.

Blessed are all they that love thee, and that rejoice in thy peace.

My soul, bless thou the Lord, because the Lord our God hath delivered Jerusalem his city from all her troubles.

Happy shall I be if there shall remain of my seed, to see the glory of Jerusalem.

The gates of Jerusalem shall be built of sapphire, and of emerald, and all the walls thereof round about of precious stones.

All its streets shall be paved with white and clean stones: and Alleluia shall be sung in its streets.

Blessed be the Lord, who hath exalted it, and may He reign over it for ever and ever, Amen.

Tobias lived forty-two years after his sight was restored, and saw the children of his grandchildren. At his death, he warned his son that the destruction of Ninive was at hand, and commanding him to go out of it after his death, he predicted that the time would come when the Gentiles would forsake their idols, and adore the LORD GOD OF ISRAEL.

§ 42. "*Isaias, the Prophet of Juda.*"

Cotemporary with Amos and Osee, in Israel, Isaias, in Juda, began openly to rebuke both king and people, for the vices with which they were defiling the kingdom, and provoking the wrath of the Lord their God. Isaias came forward as a prophet about the time of the reign of Joatham. He foretold that the Assyrian power would bring the kingdom of Israel to an end, by reason of its sins and idolatry, and he warned Juda, that God would severely punish them also, if they persisted in provoking him with the same sins. In both cases the Assyrian power was to be the rod of God's wrath.

THE SINS OF THE PEOPLE REBUKED BY ISAIAS.

Wo to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children; they have forsaken the Lord, they have blasphemed the holy one of Israel, they are gone away backwards.

For what shall I strike you any more, you that increase transgression? the whole head is sick, and the whole heart is sad.

To what purpose do you offer me the multitude of your victims, saith the Lord? I am full, I desire not holocausts of rams, and fat of fatlings, and blood of calves, and lambs, and buck-goats.

When you came to appear before me, who required these things at your hands, that you should walk in my courts?

Offer sacrifice no more in vain: incense is an abomination to me. The new moons, and the sabbaths, and other festivals I will not abide, your assemblies are wicked.

My soul hateth your new moons, and your solemnities: they are become troublesome to me, I am weary of hearing them.

And when you stretch forth your hands, I will turn away my eyes from you: and when you multiply prayer, I will not hear: for your hands are full of blood.

Wash yourselves, be clean, take away the evil of your devices from my eyes: cease to do perversely.

Learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow.

How is the faithful city, that was full of judgment, become a harlot? justice dwelt in it, but now murderers.

Thy silver is turned into dross: thy wine is mingled with water.

Thy princes are faithless, companions of thieves: they all love bribes, they run after rewards. They judge not for the fatherless and the widow's cause cometh not in to them.

For thou hast cast off thy people, the house of Jacob: because they are filled as in times past, and have had soothsayers as the Philistines, and have adhered to strange children.

Their land is filled with silver and gold: and there is no end of their treasures.

And their land is filled with horses: and their chariots are innumerable. Their land also is full of idols: they have adored the work of their own hands, which their own fingers have made.

And man hath bowed himself down, and man hath been debased: therefore forgive them not.

THE FEMALE VANITY OF JERUSALEM REBUKED.

And the Lord said: Because the daughters of Sion are haughty, and have walked with stretched-out necks, and wanton glances of their eyes, and made a noise as they walked with their feet and moved in a set pace.

The Lord will make bald the crown of the head of the daughters of Sion, and the Lord will discover their hair.

In that day the Lord will take away the ornaments of shoes, and little moons, and chains, and necklaces, and bracelets, and bonnets. * * *

Rings and jewels, and changes of apparel, looking glasses, and fine veils. * * *

Instead of a sweet smell, there shall be a stench; instead of curled hair baldness. * * *

The gates of Sion shall lament and mourn, and she shall sit desolate on the ground.

§ 43. *Isaias opposes the alliance with Assyria.*

Joatham died, and Achaz, his son, now began to reign in Jerusalem. If the prophet Isaias had complained in the previous reign of Joatham, that the land was full of idols, the sin of the kingdom now became worse, for Achaz gave idolatry the sanction of the royal example. He publicly offered his son in sacrifice to Moloch, the god of the children of Ammon,

whose altar and image had been set up in the valley of Ben-Hinnom, on the south of the Temple of the Lord; and "he sacrificed," says the sacred writer, "and burnt incense in the high places, and on the hills, and under every green tree." God was so displeased with Juda for these sins, that He humbled them before their brethren of Israel, who under Phacee, the son of Romelia, slew 120,000 men of the army of Juda in one day. Achaz fearing for his kingdom, sent messengers to Theglath Phul el Assur, saying: "I am thy servant and thy son; come and save me out of the hands of the kings of Syria and Israel." Isaias hereupon denounced in the strongest terms this alliance, and told both the king and people, that their own vices and sins were their only real enemies, and that the Assyrian empire was not their dependence, but merely the rod of the anger and the staff of the wrath of the God of Israel, whom they had provoked. "The Lord," said Isaias, "shall bring upon thee and upon thy people, and upon the house of thy father, days that have not come since the time of the separation of Ephraim from Juda, with the king of Assyria. The Lord shall shave with a razor, by the king of the Assyrians, the head, and the hairs of the feet, and the whole beard." "Be not afraid," said the prophet of Israel and Syria, "thus saith the Lord, 'Syria hath taken counsel against thee, and the son of Romelia. It shall not stand, this shall not be.'" And when Achaz refused either to listen or to ask a sign of God, Isaias uttered on this occasion his memorable prophecy of the coming of Messias.

ISAIAS PROPHECIES OF CHRIST.

Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also?

Therefore the Lord himself shall give you a sign. BEHOLD A VIRGIN SHALL CONCEIVE,

AND BEAR A SON, AND HIS NAME SHALL BE CALLED EMMANUEL.

He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

During the whole of the reign of Achaz, Isaias continued to denounce the alliance with Assyria, as an act of apostasy from the God of Israel, who had delivered His people out of Egypt, and who was able to protect them by His own arm without the help of Assyria. But neither king nor people would listen, for God was angry with Juda and Jerusalem, and had commanded Isaias to go and say of this people:—"Hearing hear and understand not, see the vision and know it not. Blind the heart of the people, make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I heal them."

Achaz therefore persevered in his offers to Theglath, who was glad of the opportunity of extending the Assyrian dominion westward, and for the moment Achaz was relieved by the Assyrian army coming to his help. His new ally, however, had no sooner conquered Israel and Syria, than he came and plundered Jerusalem without resistance, and Achaz was forced to buy him off, by giving him all the sacred vessels of the temple, and all the treasures of the king's house. After this, Achaz, in a fit of blind despair, shut up the house of the Lord, and began to sacrifice to all the gods of Syria and Damascus, thinking, as he said, to appease them; whereas, says the sacred

writer, "they were his ruin." In this state of apostasy he died, and was succeeded by his son, Ezechias.



CHILDREN BURNT IN THE FIRE TO MOLOCH, IN THE REIGN OF ACHAZ.

§ 44. *The reforms of the reign of Ezechias.*

Ezechias was a very different man from his father. He was a personal friend of the prophet Isaias, and had seen from bitter experience, the truth of the prophet's warnings against the alliance with Assyria: and he firmly believed that the hope and strength of Juda was in the God of their fathers, who had delivered

them out of the hand of Pharaoh, and not in the Assyrian empire, which the prophet had taught him was a mere rod of the anger of their God for their sins. His first act, therefore, was to bring about a reform, and for this purpose he called the priests of Israel together, and said to them :—

SPEECH OF EZECHIAS TO THE PRIESTS.

Hear me, ye Levites, and be sanctified, purify the house of the Lord the God of your fathers, and take away all filth out of the sanctuary.

Our fathers have sinned and done evil in the sight of the Lord God, forsaking him: they have turned away their faces from the tabernacle of the Lord, and turned their backs.

They have shut up the doors that were in the porch, and put out the lamps, and have not burned incense, nor offered holocausts in the sanctuary of the God of Israel.

Therefore the wrath of the Lord hath been stirred up against Juda and Jerusalem, and he

hath delivered them to trouble, and to destruction, and to be hissed at, as you see with your eyes.

Behold, our fathers are fallen by the sword, our sons, and our daughters, and wives are led away captives for this wickedness.

Now therefore I have a mind that we make a covenant with the Lord the God of Israel, and he will turn away the wrath of his indignation from us.

My sons, be not negligent: The Lord hath chosen you to stand before Him, and to minister to Him, and to worship Him, and to burn incense to Him.

On this invitation of the king, the clergy of the temple began the work of purifying the altar and courts of the temple from the defilements of the reign of Achaz, and by the sixteenth day after they had begun, all was ready for the solemn sacrifice, which was offered in the presence of the king and all the people.

The king also took counsel with the princes and the assembly, to keep the pasch on the second month, for the preparations could not be completed for the first month; and as this pleased the people, they sent letters throughout Israel, inviting the people to come and join their brethren of Juda and Jerusalem.

LETTER OF EZECHIAS TO THE PRINCES OF ISRAEL.

Ye children of Israel, turn again to the Lord the God of Abraham, and of Isaac, and of Israel: and He will return to the remnant of

you that have escaped the hand of the king on the Assyrians.

Be not like your fathers, and brethren,

who departed from the Lord the God of their fathers, and He hath given them up to destruction, as you see.

Harden not your necks, as your fathers did: yield yourselves to the Lord, and come to His sanctuary, which He hath sanctified for ever: serve the Lord the God of your fathers, and the wrath of His indignation shall be turned away from you.

For if you turn again to the Lord: your brethren and children shall find mercy before their masters, that have led them away captive, and they shall return into this land: for the Lord your God is merciful, and will not turn away His face from you, if you return to Him.

The posts went out speedily bearing the letter, but unbelief had made such progress in Israel, that the men of Ephraim and Manasses, as far as Zabulon, only laughed at them, and but a very few, and these chiefly from the tribe of Aser, came to the solemnity. In Juda, however, the feast was kept with the greatest joy, and Ezechias, says the sacred writer, sought the Lord with all his heart, and prospered in his work. He cast off his dependence upon the king of Assyria, and decided to throw himself upon the protection of the God of his fathers.

§ 45. *The Attack of Assyria upon Jerusalem; its defence by the Lord God of Israel.*

The king was confirmed in his pious determination by the judgment which fell at this time upon Israel, the neighbour kingdom. Ezechias saw in its captivity the fulfilment of the prophecy of Isaias, and the power of Assyria to scourge those whom God delivered into their hands. In due time the resolution of Ezechias was itself to be tried. Salman, the conqueror of Samaria, died, and his son Sennacherib came to the throne of Assyria. Sennacherib's mind was fully bent upon completing the conquests which his father had begun. In order, however, to subdue Egypt, the kingdom of Juda must first fall into his hands. Sennacherib

therefore entered Juda with a large army, and when he succeeded in taking several of the lesser towns, Ezechias for the moment lost his faith in the Lord God of Israel, and sent messengers to the Assyrian king, at Lachis, saying: "I have offended: depart from me, and all that thou shalt put upon me I will bear." Sennacherib required 300 talents of silver, and thirty talents of gold. Ezechias was forced to strip the gold plates from the doors of the temple of the Lord to pay this sum. Sennacherib, however, finding that Ezechias showed fear, thereupon increased his demands, and sent three captains with a large army to Jerusalem, to require the town to be given up. Rabsaces, the chief of the three, held a parley with Eliacim and the other delegates of king Ezechias, on the walls of the city, and in a taunting manner summoned them to open their gates, saying:

TAUNT OF RABSACES.

Hearken not to Ezechias, who deceiveth you, saying: The Lord will deliver us.

Have any of the gods of the nations delivered their land from the hand of the king of Assyria?

Where is the God of Emath, and of Arphad? where is the God of Sepharvaim, of

Ana, and of Ava? have they delivered Samaria out of my hand?

Who are they among all the gods of the nations, that have delivered their country out of my hand, that the Lord may deliver Jerusalem out of my hand?

When these words were brought to Ezechias, he rent his garments and covered himself with sackcloth, and went into the house of the Lord: and he sent Eliacim to Isaias the prophet, with the intelligence, saying: "This is a day of tribulation and of rebuke, and of blasphemy." In the meantime Rabsaces returned to Sennacherib, who hearing that Theraca, king of Ethiopia, was marching against him with a large army, wrote a letter to Ezechias, with his own

hand, to the same effect as Rabshakes had already spoken by word of mouth. Ezechias received the letter from the messengers, and when he had read it, he went up to the house of the Lord, and spread it before the Lord, and he prayed in His sight, saying :

PRAYER OF EZECHIAS IN THE TEMPLE.

O Lord God of Israel, who sittest upon the cherubim, Thou alone art the God of all the kings of the earth : Thou madest heaven and earth :

Incline Thy ear, and hear : open, O Lord, Thy eyes, and see : and hear all the words of Sennacherib, who hath sent to upbraid unto us the living God.

Of a truth, O Lord, the kings of the Assyrians have destroyed nations, and the lands of them all.

And they have cast their gods into the fire : for they were not gods, but the works of men's hands of wood and stone, and they destroyed them.

Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know, that Thou art the Lord the only God.

Isaias, the son of Amos, now sent to Ezechias, saying : "I have heard the prayer thou hast made to me concerning Sennacherib, king of the Assyrians. This is the word that the Lord hath spoken of him :

ANSWER OF GOD BY THE PROPHET ISAIAS.

The virgin the daughter of Sion hath despised thee, and laughed thee to scorn : the daughter of Jerusalem hath wagged her head behind thy back.

Whom hast thou reproached, and whom hast thou blasphemed ? against whom hast thou exalted thy voice, and lifted up thy eyes on high ? against the Holy One of Israel.

By the hand of thy servants thou hast reproached the Lord, and hast said : With the multitude of my chariots I have gone up to the height of the mountains, to the top of Libanus, and have cut down its tall cedars, and its choice fir-trees. And I have entered into the furthest parts thereof, and the forest of its Carmel.

I have cut down, and I have drunk strange waters, and have dried up with the soles of my feet all the shut up waters.

Hast thou not heard what I have done from the beginning ? from the days of old I have formed it, and now I have brought it to effect : that fenced cities of fighting men should be turned to heaps of ruin :

And the inhabitants of them were weak of hand, they trembled and were confounded,

they became like the grass of the field, and the green herb on the tops of houses, which withered before it came to maturity.

Thy dwelling and thy going out, and thy coming in, and thy way I knew before, and thy rage against me.

Thou hast been mad against me, and thy pride hath come up to my ears : therefore I will put a ring in thy nose, and a bit between thy lips, and I will turn thee back by the way by which thou camest.

And to thee, O Ezechias, this shall be a sign : Eat this year what thou shalt find : and in the second year, such things as spring of themselves : but in the third year sow and reap : plant vineyards, and eat the fruit of them.

And whatsoever shall be left of the house of Juda, shall take root downward, and bear fruit upward.

For out of Jerusalem shall go forth a remnant, and that which shall be saved out of Mount Sion : the seal of the Lord of hosts shall do this.

Wherefore thus saith the Lord concerning

the king of the Assyrians : He shall not come into this city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it.

By the way that he came, he shall return :

and into this city he shall not come, saith the Lord.

And I will protect this city, and will save it for My own sake, and for David My servant's sake.

Almighty God never fails those who believe in Him, and commit their cause to His keeping. That same night an angel of the Lord came, and slew in the camp of the Assyrians a hundred and eighty-five thousand. And when the king arose early in the morning, he saw all the bodies of the dead. And Sennacherib king of the Assyrians departing went away, and he returned and abode in Ninive. And as he was worshipping in the temple of Nesroch his god, Adramelech and Sarasar, his sons, slew him with the sword, and they fled into the land of the Armenians, and Asarhaddon his son reigned in his stead.

§ 46. *The prophet Isaias is sawn asunder by Manasses.*

Ezechias died in peace after a prosperous reign, during which his kingdom remained safe from Assyrian invasion, and he was succeeded on the throne by his son Manasses. This prince reigned five and fifty years, during which he undid all the reforms of his father Ezechias. He turned, says the sacred writer, and built again the high places which Ezechias his father had destroyed : and he built altars to Baalim, and made groves, and he adored all the host of heaven, and worshipped them. He built also altars in the house of the Lord, whereof the Lord had said : " In Jerusalem shall My name be for ever." And he built them for all the host of heaven in the two courts of the house of the Lord. And he made his sons to pass through

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the fire in the valley of Ben-Hinnom: he observed dreams, followed divinations, gave himself up to magic arts, had with him magicians, and enchanters: and he wrought many evils before the Lord, to provoke Him to anger.

Against this apostasy of the king and people, Isaias came forward, and told them, that God would



ISAIAH IS SAWN ASUNDER.

lead them into captivity beyond the river to Babylon, where they would remain for seventy years, and that

only a small remnant should return, as the gleanings of grapes when the vintage is over. Thus saith the Lord God of Israel :—

PUNISHMENT OF JUDA FORETOLD BY ISAIAS.

Behold I will bring evils on Jerusalem and Juda, that who soever shall hear of them, both his ears shall tingle.

I will stretch over Jerusalem the line of Samaria, and the weight of the house of Achab. —iv. Kings, xxi. 12.

I will make a circle round about thee, and will cast up a rampart against thee, and raise up bulwarks to besiege thee.

Thou shalt be brought down, thou shalt speak out of the earth.—Isaias, xxix. 3.

The city of thy sanctuary is become a desert, Sion is laid waste, Jerusalem is desolate.

The house of our holiness, and of our glory, where our fathers praised thee, is burnt with fire, and all our lovely things are turned into ruins.

Manasses, according to Jewish tradition (Heb., xi., 37), was so provoked with this opposition of the prophet Isaias, that he caused him to be accused of treason, and condemned to be sawn in two, a sentence which was carried into execution. And among other innocent blood shed in this wicked reign, Isaias the prophet died in this cruel way.

Manasses in his lifetime had a foretaste of the coming anger of God, for he was carried away to Babylon captive ; but in his prison, he remembered his God, and bitterly repented of his many crimes. He was restored to his kingdom by the king of Assyria, and he spent the last years of his reign in destroying the idols which had been his ruin.

HISTORY OF JUDITH.

§ 47. *Achior and Holofernes.*

IN the reign of Manasses king of Juda, the Assyrian monarch Saosduchinus (called Nabuchodonosor) sent his general, Holofernes, with a large army, to subdue the people and cities of Syria. The approach of this

army struck such terror and dismay into the hearts of the Syrians, that they went out on all sides to meet him with garlands, lights, and dances, timbrels and flutes, if possible, to appease his fierceness. Eliachim, the high priest of Jerusalem, seeing the danger that threatened Juda, in common with the other people,



ACHIOR'S SPEECH WITH HOLOFERNES AND HIS CAPTAINS.

went round the cities of Juda, exhorting the Jews to

humble themselves in sackcloth and ashes, and pray to the Lord their God for deliverance, while the men of war prepared to defend their country.

Holofernes hearing that the children of Israel were thus preparing to resist him, full of amazement and indignation, called together the princes of Moab and



ACHIOR IS LEFT SOUND BEFORE BETHULIA.

Ammon, who had made their submission and asked

them; "What is this people that besetteth the mountains, that they alone have despised us, and not come out to meet us?" Achior, a prince of the children of Ammon asked Holofernes leave to give him an answer, and spoke as follows:—

ACHIOR'S ACCOUNT OF THE CHILDREN OF ISRAEL.

This people is of the offspring of the Chaldeans. They dwelt first in Mesopotamia, because they would not follow the gods of their fathers, who were in the land of the Chaldeans.

Wherefore forsaking the ceremonies of their fathers, which consisted in the worship of many gods,

They worshipped one God of heaven, who also commanded them to depart from thence, and to dwell in Charan. And when there was a famine over all the land, they went down into Egypt, and there for four hundred years were so multiplied, that the army of them could not be numbered.

And when the king of Egypt oppressed them, and made slaves of them to labour in clay and brick, in the building of his cities, they cried to their Lord, and he struck the whole land of Egypt with divers plagues.

And when the Egyptians had cast them out from them, and the plague had ceased from them, and they had a mind to take them again, and bring them back to their service,

The God of heaven opened the sea to them in their flight, so that the waters were made to stand firm as a wall on either side, and they walked through the bottom of the sea and passed it dry foot.

And when an innumerable army of the Egyptians pursued after them in that place, they were so overwhelmed with the waters, that there was not one left, to tell what had happened to posterity.

And after they came out of the Red sea, they abode in the deserts of mount Sina, in which

never man could dwell, or son of man rested.

There bitter fountains were made sweet for them to drink, and for forty years they received food from heaven.

Whosoever they went in without bow and arrow, and without shield and sword, their God fought for them and overcame.

And there was no one that triumphed over this people, but when they departed from the worship of the Lord their God.

But as often as beside their own God, they worshipped any other, they were given to spoil, and to the sword, and to reproach.

And as often as they were penitent for having revolted from the worship of their God, the God of heaven gave them power to resist.

And even some years ago when they had revolted from the way which God had given them to walk therein, they were destroyed in battles by many nations, and very many of them were led away captive into a strange land.

But of late returning to the Lord their God, from the different places wherein they were scattered, they are come together and are gone up into all these mountains, and possess Jerusalem again where these holy things are.

Now, therefore, my Lord, search and see, if there be any iniquity of theirs in the sight of their God, let us go up to them, because their God will surely deliver them to thee, and they shall be brought under the yoke of thy power.

But if there be no offence of this people in the sight of their God, we cannot resist them, because their God will defend them, and we shall be a reproach to the whole earth.

Holofernes, and all his captains, were so angry with these words, that they had a mind to kill Achior, and at length Holofernes said: "Because thou hast prophesied to us that the nation of Israel is defended by their God; to show thee that there is no other god but Nabuchodonosor, behold, from this hour, thou shalt be associated with this people, that when they receive

the punishment they deserve from my sword, it shall pass through thy sides, and thou shalt be stabbed, and fall among the wounded of Israel." Thus saying, Holofernes commanded his men to take Achior and deliver him to the children of Israel, which command they executed, by leaving him bound to a tree before the gates of Bethulia.

§ 48. *Judith enters the Assyrian camp, and cuts off the head of Holofernes.*

The Assyrian army now came up before Bethulia, to whose inhabitants Achior had told all that he knew of the murderous intent of Holofernes. The distress of the city soon became so great, that the people came to Ozias, their chief, and extorted from him the promise, that if deliverance did not come in five days, he would open the gates of the city to the Assyrians.

Judith, a widow of the city, heard of this, and sent to Ozias and his counsellors, saying: "Who are you that you tempt the Lord? this is not a word that may draw down mercy, but rather indignation. You have set a time for the mercy of the Lord, and you have appointed Him a day according to your pleasure; let us rather humbly wait for His consolation." These and other words spoke Judith to Ozias and the ancients, and they answered: "All the words thou hast spoken are true, and there is nothing to be reprehended in thy words: now therefore pray for us, for thou art a holy woman, and one fearing God." Judith then said briefly, that she and her maid would go to the Assyrian camp; but that they were not to search to know her

purpose, and that nothing should be done but to pray to God for her. Ozias answered: "Go in peace, and the Lord be with thee to take revenge of our enemies."

Judith returned home, and going into her oratory, she put on haircloth and covered her head with ashes, and she prayed before God, reminding Him how He had humbled the Egyptians who trusted in their chariots and horses; and she besought Him to humble the Assyrian army, "that all nations may acknowledge



JUDITH IS INTRODUCED TO THE TENT OF HOLOFERNES.

that Thou art God, and none other besides Thee."

Having finished her prayer, she attired herself and went by night with her maid carrying a basket of provisions, down the hill to the Assyrian camp. Early in the morning they met the watch of the Assyrians, who stopped them, and asked them who they were. Judith answered that she was a daughter of the Hebrews, and that she had fled from the city, knowing that it must fall; that wishing to save her own life, she was come into their camp, and moreover, that she had secret intelligence to give to Holofernes, how the city might be taken.

The watch immediately accompanied her to the tent of Holofernes, into whose presence she was introduced. Here she repeated her story more at length, saying that the words of Achior had convinced her that the safety of the city was hopeless; and that she was come to them to save her own life, and to tell how things were in the city. Her words pleased Holofernes greatly, and he said: "There is not such another woman upon earth in look, in beauty, and in sense of words."

Judith had asked liberty to go out with her maid at an early hour before day to prayer, and Holofernes commanded his chamberlains that she might go out and in as she pleased for three days. Judith went out by night to the valley of Bethulia, to pray to the Lord her God, to direct her in the delivery of her people. On the fourth day, Holofernes made a supper for his servants, and sent to invite Judith to be present. Judith, though she had refused to eat of the Assyrian meats, consented to come, stipulating that she should

eat and drink of such things as her maid should prepare for her. Holofernes became so exceedingly merry at this banquet, that he drank more wine than he had ever drunk before in his life, and at length he lay drunk and motionless on his bed. Judith was now alone with him in the chamber, all the guests having retired. She told her maid to stand before the chamber and watch, and then praying with tears, her lips moving in silence, she said:—

PRAYER OF JUDITH.

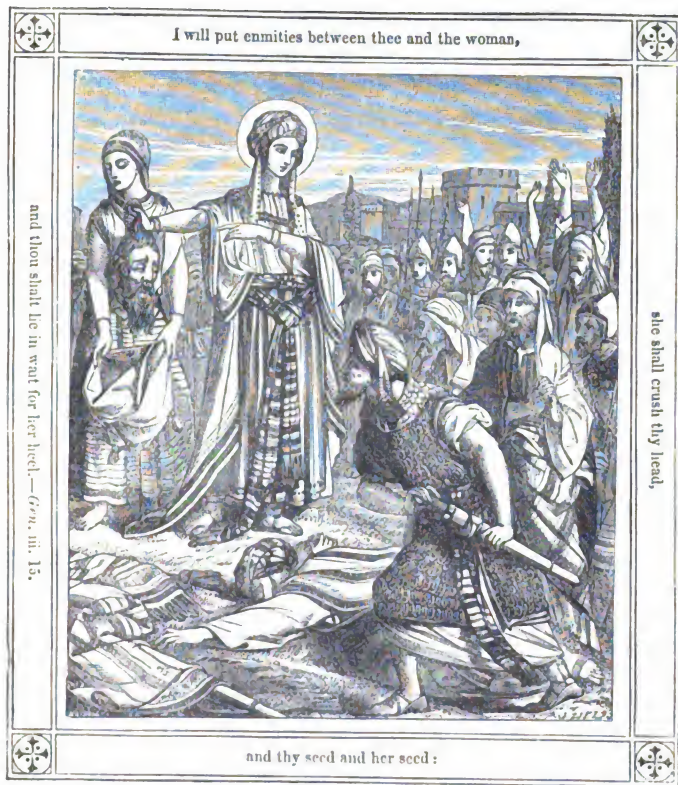
<p>Strengthen me, O Lord God of Israel, and in this hour look on the works of my hands, that as thou hast promised, thou mayest raise up</p>	<p>Jerusalem thy city; that I may bring to pass that which I have purposed, having a belief that it might be done by thee.</p>
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Having said this, she reached down his sword from the pillar where it hung, and taking him by the hair, she struck twice and cut off his head.

§ 49. *Judith returns to Bethulia. Her canticle of thanksgiving.*

In the morning Judith stood before the walls of Bethulia, her maid carrying the head of Holofernes in her bag, and cried, "Open the gates, for God is with us." She was soon brought before the elders of the city, who on seeing the head of their enemy, Holofernes, gave glory to God for their deliverance. Achior was now called for, and Judith said to him, "The God of Israel, to whom thou gavest testimony, that He avengeth himself of His enemies, He hath cut off the head of all the unbelievers this night by my hand. And that thou mayest find that it is so, behold the head of Holofernes, who in the contempt of his pride despised the God of Israel, and threatened thee with

TYPES OF THE BLESSED VIRGIN.



JUDITH.

JUDITH WITH THE HEAD OF HOLOFERNES

death, saying: 'When the people of Israel shall be taken, I will command thy sides to be pierced with a sword.'" Achior seeing the head of Holofernes, was seized with a great fear, and fell on his face upon the earth, and his soul swooned away.

There was no time to be lost to seize the occasion which God had given them: Judith said to the people, "Hang the head upon the walls, and rush down as if making an assault; the watchmen must then needs run to awake their prince for the battle, and when the princes shall run to the tent of Holofernes, and find him wallowing in his blood, fear shall fall upon them, and when you shall know that they are fleeing, go after them securely, for the Lord will destroy them under your feet."

It happened as Judith foresaw. The dismay of the Assyrians on finding the body of Holofernes, lying in his tent without his head, was such, that they were seized with a panic, and thought of nothing but how to save themselves by flight. Immense numbers were slain, and all the spoils of the army fell into the hands of the children of Israel.

After this the high priest of Jerusalem came to visit Judith, and all the ancients who came with him said with one voice, "Thou art the glory of Jerusalem,

EXPLANATION OF THE TYPE OF JUDITH.—Judith is one of the most remarkable of the types of the Blessed Mother of God. Judith offered herself up to the Divine will to accomplish the deliverance of her people. The first prophecy said of the Blessed Virgin, "Thou shalt crush the serpent's head"; Judith cut off the head of Holofernes, the enemy of her people, who came against them to put every living soul to the sword. The blessed Mary, the mother of Jesus, by her Divine Son, has crushed the head of the devil, who having himself blasphemed against the Most High, now seeks to draw every living soul with him into eternal perdition.

thou art the joy of Israel, thou art the honour of our people." Then Judith sang this canticle to the Lord :

THE SONG OF JUDITH.

The Assyrian came out of the mountains from the north in the multitude of his strength ; his multitude stopped up the torrents, and their horses covered the valleys.

He bragged that he would set my borders on fire, and kill my young men with the sword, to make my infants a prey, and my virgins captives.

But the almighty Lord hath struck him, and hath delivered him into the hands of a woman, and hath slain him.

For their mighty one did not fall by young men, neither did the sons of Titan strike him, nor tall giants oppose themselves to him, but Judith the daughter of Merari weakened him with the beauty of her face.

For she put off her the garments of widowhood, and put on her the garments of joy, to give joy to the children of Israel.

She anointed her face with ointment, and bound up her locks with a crown, she took a new robe to deceive him.

Her sandals ravished his eyes, her beauty made his soul her captive, with a sword she cut off his head.

The Persians quaked at her constancy, and the Medes at her boldness.

Then the camp of the Assyrians howled when my lowly ones appeared, parched with thirst.

The sons of the damsels have pierced them through, and they have killed them like children fleeing away : they perished in battle before the face of the Lord my God.

Let us sing a hymn to the Lord, let us sing a new hymn to our God.

O Adonai Lord, great art thou, and glorious in thy power, and no one can overcome thee.

Let all thy creatures serve thee : because thou hast spoken, and they were made : thou didst send forth thy Spirit, and they were created, and there is no one that can resist thy voice.

The mountains shall be moved from the foundations with the waters : the rocks shall melt as wax before thy face.

But they that fear thee, shall be great with thee in all things.

We be to the nation that riseth up against my people ; for the Lord almighty will take revenge on them, in the day of judgment he will visit them.

For he will give fire, and worms into their flesh, that they may burn, and may feel for ever.

§ 50. *Character and mission of Isaias the Prophet.*

Isaias like all the other prophets, had a twofold mission, (I.) to rebuke the king and people for their sins and crimes, and to warn them what would come of their faithless and unbelieving policy, in throwing themselves into the arms of the governments, first of Assyria, and then of Egypt, in the place of trusting themselves to the protection of the Lord God of their fathers, who had brought them out of the land of Egypt, and had put them in possession of the land where they were. If the Lord their God had brought them out of Egypt, and had cast out the nations of

Canaan before them, it was as much in His power to protect them, now that they were there, as it had been in His power to bring them there. But no, faithless Juda would not believe this. The prophet said of the Assyrian government, that it was the rod of the anger of God, and of the Egyptian government, "Egypt is man and not God, and their horses flesh and not spirit, and the Lord shall put down his hand and the helper shall fall, and he that is helped shall fall, and they shall all be confounded together." But no, Juda would not believe this. Hating the prophet for thus crossing their unbelief, they all conspired in the act by which he was sawn in two. Thus his first mission appeared to fail. His second mission was, (II.) to foretel the coming of Messiah, and to describe the marks of His person and of His kingdom. Here again the prophet was brought into collision with the deepest prejudices of his people, or as he himself says, "with the iron sinew of their neck, and their forehead of brass." The Jews of Juda expected Messiah when he came to be exclusively for themselves, whereas Isaias said of him, that God had given Him "for a leader and a master to the Gentiles."—(Isaias, lv. 4.) In the times of the Messiah, their temple, where no stranger of the Gentiles might enter beyond the first court, was to be made common to all nations: "In the last days the mountain of the Lord's house shall be prepared on the tops of the mountains, and all nations shall flow unto it. And many people shall go up and shall say, 'Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob,

and He will teach us His ways, and we will walk in His paths.'"—(Isaias ii. 2.) They expected Him to come as a king, greater than either David or Solomon, and Isaias spoke of Him thus :—

THE PROPHECY OF THE DEATH AND PASSION OF MESSIAS.

Who hath believed our report? and to whom is the arm of the Lord revealed?

And He shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him:

Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look was as it were hidden and despised, whereupon we esteemed him not. Surely he hath borne our infirmities and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted.

But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed.

All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all.

He was offered because it was His own will, and He opened not His mouth: He shall be led as a sheep to the slaughter, and shall be dumb

as a lamb before His shearer, and He shall not open His mouth.

He was taken away from distress, and from judgment: who shall declare His generation? because He is cut off out of the land of the living: for the wickedness of my people have I struck Him.

And He shall give the ungodly for His burial, and the rich for His death: because He hath done no iniquity, neither was there deceit in His mouth.

And the Lord was pleased to bruise Him in infirmity: if He shall lay down His life for sin, He shall see a long-lived seed, and the will of the Lord shall be prosperous in His hand.

Because His soul hath laboured, He shall see and be filled: by His knowledge shall this my just servant justify many, and He shall bear their iniquities.

Therefore will I distribute to Him very many, and He shall divide the spoils of the strong, because He hath delivered His soul unto death, and was reputed with the wicked: and He hath borne the sins of many, and hath prayed for the transgressors.

Is it to be wondered at, that a people so hardened in sin and apostasy should have conspired to saw asunder the Divine messenger, who thus openly crossed their deepest prejudices? "Take, my brethren," writes St. James, "for an example of suffering evil, of labour and of patience, the prophets who spoke in the name of the Lord."

§ 51. *Jeremias the Prophet.*

The judgments which God had foretold by the prophets Amos and Osee upon the kingdom of Israel, for the sins of its king and people, in separating them—

selves from the altar and temple in Jerusalem, had all now come to pass; and a similar judgment was hanging over the kingdom of Juda. But God never finally brings His wrath upon any people, or person, without first giving them the fullest warning, and enabling them even up to the last moment to avert the blow, by returning to a better mind and forsaking their sin. Before therefore bringing His heavy judgment upon Jerusalem, God sent a prophet to give them a last warning; this prophet was Jeremias. The king and people were hardened; but God said to His prophet, "Speak all that I command thee; be not afraid at their presence, for I will make thee not to fear their countenance, for behold I have made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the priests, and to the people of the land. And they shall fight against thee, and shall not prevail: for I am with thee, saith the Lord, to deliver thee."

§ 52. *Jeremias and the good King Josias.*

Isaias in the earlier part of his life had been the director of the good king Ezechias, and Jeremias also began his conflict with the vices of the people, under a good king, Josias. The long reign of Manasses, who had murdered Isaias, had filled Jerusalem with innocent blood; then succeeded the short reign of Amon, a prince given up to idolatry; and now Josias, his son, was upon the throne. Josias was the prince foretold by the prophet who came to Bethel, as the destroyer

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of the government altar which Jeroboam had erected in Bethel. Encouraged by Jeremias, king Josias commenced numerous thorough reforms; he broke down the groves and the idols of the false gods, and restored the worship of the God of Israel. He ordered large repairs of the temple to be carried out, and the money which the priests had diverted to their own uses, to be given to the workmen. During the progress of these repairs, a copy of the Law of Moses was found in the temple by Helcias the priest and Saphan the scribe, who brought it to Josias. The pious king was so terrified by the threats which Moses utters against disobedience, that he summoned a council of the elders of the people, and solemnly renewed their covenant as a nation with God, imploring Him to pardon them for their many past transgressions.

Josias it would seem was too good for his times. The heart of the people did not go with him in his reforms, and it pleased God that he should die young. "His soul," as Solomon says, "pleased God, therefore He hastened to bring him out of the midst of iniquities. And though the people see this, they understand not, nor lay up such things in their hearts." The king of Egypt, Pharaoh Necho, came up with a large army to fight with the king of Assyria, and though this was not properly Josias' quarrel, he nevertheless went out against him, and was killed in battle at Mageddo. Jeremias wrote lamentations for his death, that were sung in all the land of Israel, by the singing men and women.

§ 53. *Jeremias' trials begin under King Joakim.*

Pharao after this victory came to Jerusalem, and placed Joakim, an older son of Josias, as his deputy on the throne, in place of Joachaz, a younger son whom the people had chosen. Joakim was a dissolute man, whom Pharao expected would continue in his own interest. Abandoning all Josias' reforms, Joakim began to build a palace of cedar for himself, and to live in great luxury. Jeremias on this reproached the king in public before the people, and said :—

JEREMIAS REPROVES THE KING.

Weep not for him that is dead (*i.e.*, king Josias), nor bemoan him with your tears: lament him that goeth away, for he shall return no more, nor see his native country.

For thus saith the Lord to Joachaz the son of Josias the king of Juda, who reigned instead of his father, who went forth out of this place: He shall return hither no more.

But in the place, to which I have removed him, there shall he die, and he shall not see this land any more.

Wo to him (*i.e.*, to king Joakim) that buildeth up his house by injustice, and his chambers not in judgment; that will oppress his friend without cause, and will not pay him his wages.

Who saith: I will build me a wide house, and large chambers: who openeth to himself windows, and maketh roofs of cedar, and painteth them with vermillion.

Shalt thou reign, because thou comparest thyself to the cedar? did not thy father eat and drink, and do judgment and justice, and it was then well with him?

He judged the cause of the poor and needy for his own good: was it not therefore because he knew me, saith the Lord?

But thy eyes and thy heart are set upon covetousness, and upon shedding innocent blood, and upon oppression, and running after evil works.

Therefore thus saith the Lord concerning Joakim the son of Josias king of Juda: They shall not mourn for him, alas, my brother, and alas, sister: they shall not lament for him, alas, my lord, or alas, the noble one.

He shall be buried with the burial of an ass, rotten and cast forth without the gates of Jerusalem.

Then turning to the people, the prophet said :—

JEREMIAS UPBRAIDS THE PEOPLE FOR THEIR SINS.

Thus saith the Lord of hosts the God of Israel: Make your ways and your doings good: and I will dwell with you in this place.

Trust not in lying words, saying: The temple of the Lord, the temple of the Lord, it is the temple of the Lord.

For if you will order well your ways, and your doings: if you will execute judgment between a man and his neighbour:

If you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, and walk not after strange gods to your own hurt,

I will dwell with you in this place: in the land, which I gave to your fathers from the beginning and for evermore.

Behold you put your trust in lying words, which shall not profit you.

To steal, to murder, to commit adultery, to swear falsely, to offer to Baalim, and to go after strange gods, which you know not.

And you have come, and stood before me in this house, in which my name is called upon, and have said: We are delivered, because we have done all these abominations.

Is this house then, in which my name hath

been called upon, in your eyes become a den of robbers? I, I am he: I have seen it, saith the Lord.

Go ye to my place in Silo, where my name dwelt from the beginning: and see what I did to it for the wickedness of my people Israel:

And now, because you have done all these works, saith the Lord: and I have spoken to you rising up early, and speaking, and you have

not heard: and I have called you, and you have not answered:

I will do to this house, in which my name is called upon, and in which you trust, and to the place which I have given you and your fathers, as I did to Silo.

And I will cast you away from before my face, as I have cast away all your brethren, the whole seed of Ephraim.

When Jeremias had finished speaking, the priests and the people laid hold of him, saying: "Let him be put to death." The people also were highly incensed against the prophet, and a large concourse assembled in the temple to stone him. Whereupon Jeremias spoke to them again.

SPEECH OF JEREMIAS TO THE PEOPLE IN THE TEMPLE.

The Lord sent me to prophesy concerning this house, and concerning this city, all the words that you have heard.

Now therefore amend your ways, and your doings, and hearken to the voice of the Lord your God: and the Lord will repent Him of the evil that He hath spoken against you.

But as for me, behold I am in your hands. do with me what is good and right in your eyes:

But know ye, and understand, that if you put me to death, you will shed innocent blood against your yourselves, and against this city, and the inhabitants thereof. For in truth the Lord sent me to you, to speak all these words in your hearing.

Some of the aged men took the part of Jeremias, and spoke in his behalf to the assembly, so that Jeremias was allowed to depart; but another prophet, Urias, who had prophesied similarly to Jeremias, was pursued into the land of Egypt, and by command of the king, dragged back from thence and executed in the streets of Jerusalem.

§ 54. *Jeremias from prison sends Baruch to read a roll of prophecy before the people.*

Jeremias faithfully continued his mission as prophet, going at stated times into the house of the Lord, and speaking to the people who were assembled there, rebuking them for their sins, and warning them that



BARUCH READS THE ROLL OF JEREMIAS TO THE PEOPLE.

Jeremias in his prison writes upon a roll all the prophecies of God against the city Jerusalem, and delivers them to Baruch the scribe, charging him on the day of the solemn fast to read it to the people.

God would give the whole land into the hands of the king of Babylon, who would burn the house of the Lord with fire, and carry the bulk of the people into captivity. On these occasions he was often handled very roughly. Phassur, newly appointed a warden of the house of the Lord, had him put in the stocks, and at length the king had him imprisoned. In the prison Jeremias complained to God, and said :—

DESPAIR AND COMPLAINT OF JEREMIAS.

I am become a laughing-stock all the day, all scoff at me.

For I am speaking now this long time, crying out against iniquity, and I often proclaim devastation : and the word of the Lord is made a reproach to me, and a derision all the day.

Then I said : I will not make mention of him, nor speak any more in his name : and there came in my heart as a burning fire, shut up in my bones, and I was wearied, not able to bear it.

For I heard the reproaches of many, and terror on every side : Persecute him, and let us persecute him : from all the men that were my familiars, and continued at my side : if by any means he may be deceived, and we may prevail against him, and be revenged on him.

But the Lord is with me as a strong warrior : therefore they that persecute me shall fall, and shall be weak : they shall be greatly confounded, because they have not understood the everlasting reproach, which never shall be effaced.

Taking courage from his momentary dejection, Jeremias sent for Baruch, and as he was himself unable to go out, he wrote all his prophecies in a roll, and gave them to Baruch to read in the temple, on the occasion of a public fast. Baruch did so, and the elders of the people looked upon each other with astonishment, and said to Baruch, "We must tell the king all these words." They then said to Baruch, "Go and hide thee, thou and Jeremias,* and let no man know where you are." Afterwards going with the roll to the king, Judi the scribe read it in his presence. "Now the king sat in the winter-house, in the ninth month : and there was a hearth before him full of

* Jeremias appears to have been released from prison, between the time of his dictating the roll and the time of Baruch's reading it to the people.

burning coals. And when Judi had read three or four pages, he cut it with the penknife, and he cast it into the fire, that was upon the hearth, till all the volume was consumed with the fire that was on the hearth. And the king and all his servants that heard all these



THE KING CUTS UP THE ROLL AND CASTS IT INTO THE FIRE.

words were not afraid, nor did they rend their garments."

The following year Nabuchodonosor came with his army, and Joakim heading a sally of the garrison, lost

his life, and his dead body lay as Jeremias had predicted, "rotten, and cast forth without the gates of Jerusalem."

§ 55. *The trials of Jeremias under the new King Sedecias.*

The Assyrian army under Nabuchodonosor, went away immediately after this to make an attack upon Egypt, but did not remain absent more than three months. On his return, Nabuchodonosor found Joachin the son of Joakim made king. Joachin, instead of risking a siege, submitted; but Nabuchodonosor removed him from his throne, and placed his own deputy upon it, Sedecias, a brother of Joakim and son of Josias. He also took away the chief inhabitants of Jerusalem into captivity, in order to people his capital city and residence, Babylon. (B.C. 605.)*

The nation of the Jews was humbled and weakened, but their pride was still too strong to allow them to bear the notion of being subject to Babylon. Though Sedecias had sworn allegiance to the Assyrians, he and the princes began to meditate a revolt. Hereupon they consulted Jeremias, to know if God would be with them in casting off the yoke of Babylon. Jeremias gave them for answer, that God had given their city and temple into the hands of the king of Babylon, and that whoever went over to the Chaldeans should save his life, but whoever joined the revolt should die by the sword. After this answer, Jeremias passed for a traitor in the pay of the Chaldeans; and when Sedecias had finally determined to revolt, and the Assyrian army

* The seventy years' captivity date from this time.

was really before the walls of Jerusalem, Jeremias, who



JEREMIAS IS LET DOWN INTO THE DUNGEON.

continued to speak in this same strain, was again put in prison.

Before the revolt, Sedecias, to give his policy the appearance of a religious act, like that of Ezechias, made a solemn covenant with God to keep His laws, and the princes set all their brethren free who had become slaves from debt. An incident, however, happened to show what a mere mockery of God they had made in so doing. The king of Egypt, according to an agreement with Sedecias, came up against the Assyrian army, and this caused Nabuchodonosor for the moment to raise the siege. Hereupon Sedecias' party, made sure they would never come back, and thinking that they now were no longer in want of protection from God, they seized upon those whom they had released, and made them slaves again. Jeremias again told the people that the Chaldean army would certainly come back, and that those who went over to the enemy would save their lives. Jeremias continuing to prophesy in this manner after Nabuchodonosor had returned to resume the siege, the princes came and asked that Jeremias might be put to death. Sedecias answered, "He is in your hands." They therefore took Jeremias and let him down with ropes into a dungeon to die of hunger. A faithful servant of the king, however, went and begged for his life, and obtained leave to draw him out of the dungeon, and conceal him.

§ 56. *The reckoning day comes to Juda. The Lament of Jeremias.*

God is long-suffering and patient, but at length the day of mercy passes, and the day of vengeance

comes. "The Lord the God of their fathers," says the sacred historian, "sent to Juda, by the hand of his messengers, rising early, and daily admonishing them : because He spared His people and His dwelling-place. But they mocked the messengers of God, and despised His words, and misused the prophets, until the wrath of the Lord arose against His people, and there was no remedy."



THE EYES OF SIDAELIAS ARE PUT OUT

After a siege of two years, a fearful famine began

to prevail, and at length a breach was made in the wall, by which the Chaldeans entered the outer works of the city. The king seeing this, left Jerusalem in the night and fled, but was pursued by the Chaldean army, overtaken, and brought back prisoner. They took him to Rablatha, where Nabuchodonosor was with his court, to be tried for his rebellion and judged. He was condemned to see his two sons put to death before his eyes. After this his eyes were put out, and he was bound in chains and carried prisoner to Babylon, from whence he never returned.

The Chaldeans burnt the city to the ground, and utterly destroyed the temple, taking away all its vessels, and its brass pillars, and whoever escaped the sword was led captive to Babylon.

Thus, at length, was fulfilled the judgment which had been so long withheld. Jeremias, the faithful prophet, made many lamentations over the fall of the holy city, which now that they have been collected together, form a separate book of the Holy Scriptures.

PASSAGES FROM THE LAMENTATIONS OF JEREMIAS.

The Lord is become as an enemy: he hath cast down Israel headlong, he hath overthrown all the walls thereof: he hath destroyed his strong-holds, and hath multiplied in the daughter of Juda the afflicted both men and women.

And he hath destroyed his tent as a garden, he hath thrown down his tabernacle: the Lord hath caused feasts and sabbaths to be forgotten in Sion: and hath delivered up king and priest to reproach, and to the indignation of his wrath.

The Lord hath cast off his altar, he hath cursed his sanctuary: he hath delivered the walls of the towers thereof into the hand of the enemy: they have made a noise in the house of the Lord, as in the day of a solemn feast.

The ancients of the daughter of Sion sit upon the ground, they have held their peace: they have sprinkled their heads with dust, they

are girded with hair-cloth, the virgins of Jerusalem hang down their heads to the ground.

To what shall I compare thee? or to what shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? for great as the sea is thy destruction: who shall heal thee?

It was better with them that were slain by the sword, than with them that died with hunger: for these pined away being consumed for want of the fruits of the earth.

The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people.

The Lord hath accomplished his wrath, he hath poured out his fierce anger: and he hath kindled a fire in Sion, and it hath devoured the foundations thereof.

The kings of the earth, and all the inhabit-

ants of the world would not have believed, what the adversary and the enemy should enter in by the gates of Jerusalem.

For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her.

§ 57. *Last trials and death of Jeremias.*

No sooner were all Jeremias' words justified by the judgment that came upon Jerusalem, than the remnant who remained behind assembled to consult him, whether they should stay in Juda, or go down into Egypt. Jeremias answered them from God, that whoever should stay peacefully in Juda, subject to the Chaldeans, would save his life, but whoever should go down to Egypt, should die in Egypt by the sword of the Chaldeans. The people to whom he gave this answer again accused him of being a traitor, and of speaking falsely, and they ended by determining to go into Egypt, and to take Jeremias with them. Jeremias on coming into Egypt, found the Jews who were settled there, given up to the practice of the worst idolatry; and seeing this, he called them together and bade them observe and reflect, what evils the Lord their God had brought upon their holy city, entirely on account of its sins and idolatry, and he called upon them therefore, in the name of God, to forsake their idols. The people answered him: "As for the word thou hast spoken to us in the name of the Lord, we will not hearken to thee." Jeremias gave them one more warning from God, that His word should stand and not theirs, and that the Lord would, indeed, accomplish his words against them for evil; but it proved in vain. This appears to have been the closing act of the prophet's ministry, which he exercised faithfully for

forty-two years. Though there are different traditions as to his death, the most probable seems to be that he died soon afterwards of a broken heart, in Egypt.

§ 58. *Jeremias prophesies of the Messias.*

Though Jeremias was even more mixed up as a prophet with the political affairs of Juda than Isaias had been, he was still a prophet of Him who was to come. He foretels His birth from a Virgin: "The Lord hath created a new thing upon the earth: a woman shall compass a man."—Jer., xxxi. 27. Then he describes the character of the mission of the Messias, and the covenant He would make with His people.

THE NEW COVENANT.

Behold the days shall come, saith the Lord, and I will make a new covenant with the house of Israel, and with the house of Juda:

Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt: the covenant which they made void, and I had dominion over them, saith the Lord.

But this shall be the covenant, that I will make with the house of Israel, after those days,

saith the Lord: I will give my law in their bowels, and I will write it in their heart: and I will be their God, and they shall be my people.

And they shall teach no more every man his neighbour, and every man his brother, saying: Know the Lord: for all shall know me from the least of them even to the greatest, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

Afterwards he announces the birth of Messias from the family of David:—

THE INCARNATION OF GOD IN THE HOUSE OF DAVID.

In those days, and at that time, I will make the bud of justice to spring forth unto David, and he shall do judgment and justice in the earth.

In those days shall Juda be saved, and Jerusalem shall dwell securely: and this is the name that they shall call Him, THE LORD OUR JUST ONE.

And then His mission as prophet of the Gentiles:—

THE MESSIAS A PROPHET OF THE GENTILES.

O Lord, my might, and my strength, and my refuge in the day of tribulation: to thee the Gentiles shall come from the ends of the earth, and shall say: Surely our fathers have possessed lies, a vanity which hath not profited them.

Shall a man make gods unto himself, and they are no gods?

Therefore behold I will this once cause them to know, I will show them my hand and my power: and they shall know that my name is the Lord.

§ 59. *The Seventy years of Captivity in Babylon.*

"It is better," says Solomon, "to go into the house of mourning than to go into the house of feasting, for in that we are put in mind of the end of all, and the living thinketh what is to come." In the days of their prosperity, God had spoken to his people by his prophets, but then they would not hearken. "By the sadness of the countenance," however, says Solomon, "the mind of the offender is corrected"; and thus it happened with the proud and rebellious house of Juda. The shame and affliction of their captivity in Babylon broke the rebellious spirit of the people, and brought back to their thoughts the God of their fathers, who had delivered them from the bondage of Egypt. The penitent feelings of the captives found utterance in the following lament:—

LAMENT OF THE JEWS IN THE CAPTIVITY IN BABYLON.

Upon the rivers of Babylon, there we sat and wept: when we remembered Sion;

On the willows in the midst thereof we hung up our instruments.

For there they that led us into captivity required of us the words of a song. And they that carried us away, said: Sing ye to us a hymn of the songs of Sion.

How shall we sing the song of the Lord in a strange land?

If I forget thee, O Jerusalem, let my right hand be forgotten.

Let my tongue cleave to my jaws, if I do not remember thee:

If I make not Jerusalem the beginning of my joy.

Remember, O Lord, the children of Edom, in the day of Jerusalem:

Who say: Rase it, rase it, even to the foundation thereof.

O daughter of Babylon, consumed with misery: blessed shall he be who shall repay thee thy payment which thou hast paid us.

And blessed be he that shall take and dash thy little ones against the stones.

The Lord had sworn to David, "that if his people fell into sin, He would punish them with the rod of the children of men, but would not cast them away from before his face as He cast away Saul." He therefore sent words of consolation to the captives, by his prophet Jeremias, who wrote to them before Jerusalem was taken, to the following effect:—

LETTER OF JEREMIAS TO THE CAPTIVE JEWS IN BABYLON.

Build ye houses, and dwell in them: and plant orchards, and eat the fruit of them: and be ye multiplied there, and be not few in number.

And seek the peace of the city, to which I have caused you to be carried away captives; and pray to the Lord for it: for in the peace thereof shall be your peace.

For thus saith the Lord of hosts the God of Israel: Let not your prophets that are in the midst of you, and your diviners deceive you: and give no heed to your dreams which you dream:

For they prophesy falsely to you in my name: and I have not sent them, saith the Lord.

For thus saith the Lord: When the seventy years shall begin to be accomplished in Babylon,

I will visit you: and I will perform my good word in your favour, to bring you again to this place.

For I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of affliction, to give you an end and patience.

And you shall call upon me, and you shall go: and you shall pray to me, and I will hear you.

You shall seek me, and shall find me: when you shall seek me with all your heart.

And I will be found by you, saith the Lord: and I will bring back your captivity, and I will gather you out of all nations, and from all the places to which I have driven you out, saith the Lord: and I will bring you back from the place to which I caused you to be carried away captive.

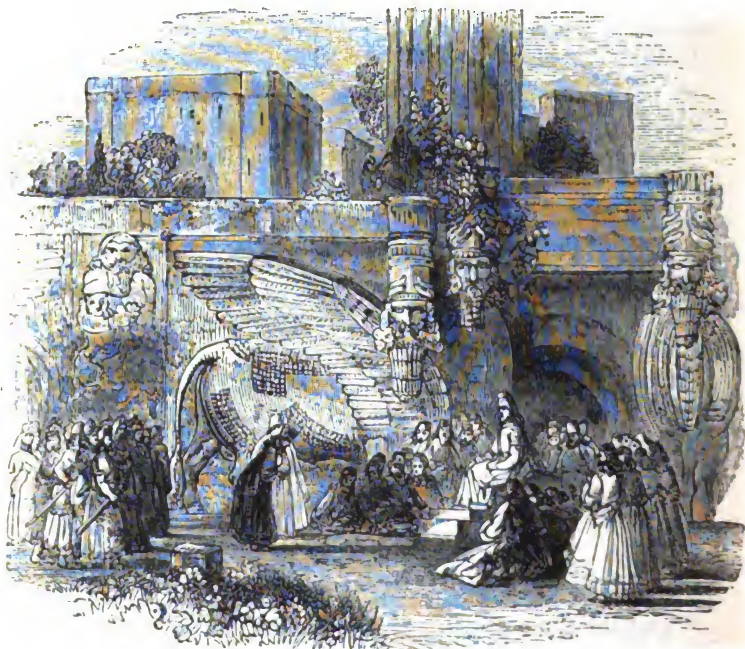
Jeremias in this letter warns their brethren in captivity, that God would make the people who remained in Jerusalem, a hissing and a reproach to all the nations to which He would drive them out, "because they have not hearkened to my words, saith the Lord." The seventy years of captivity in Babylon, proved thus the chastisement of a father to his children. The prophets Ezechiel and Daniel were the guides and comforters of the people during this period.

§ 60. *Daniel interprets the Dream of Nabuchodonosor.*

Daniel was one of the children of the captivity of B.C. 605, taken at an early age into the household of Nabuchodonosor. Here, because he and his companions when mere boys, had been faithful to the law of Moses, and had refused to be defiled with the meats from the king's table, which were frequently such as had been sacrificed to the idols of Babylon, God gave to them such knowledge and understanding, that on all matters of importance the king consulted them,

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and found them ten times better than all the other wise men and diviners of his kingdom.



DANIEL APPEARS BEFORE NABUCHODONOSOR.

In the second year of his reign, Nabuchodonosor had a dream, and his spirit was terrified, and his dream went out of his mind. The king called together all his diviners and wise men, and required from them the interpretation of his dream. They replied, "O king, live for ever ; tell to thy servants thy dream, and we will declare the interpretation

thereof." The king answered, "The thing is gone out of my mind; but unless you tell me the dream and the meaning thereof, you shall be put to death, and your houses shall be confiscated." The wise men replied, that none could be found to answer the king, except the gods, "whose conversation is not with men." Nabuchodonosor, in his fury at not having his dream told to him, commanded all the wise men to be put to death.

Daniel hearing of this cruel command from Arioch, the general of the army, who was charged to put it in execution, went in and requested of the king to give him time to solve the question, and declare it to the king. Daniel returned to his house and told the matter to his companions, Ananias, Misael, and Azarias, bidding them to ask the mercy of the God of heaven concerning the secret, that they might not perish with the rest of the wise men of Babylon. The same night the king's dream was revealed to Daniel in a vision, and he returned thanks to God.

When Daniel was brought before the king, he said to him, "Thinkest thou that thou canst tell me the dream that I saw, and the interpretation thereof?" Daniel answered, "This secret is revealed to me, not by any wisdom that I have more than all men, but there is a God in heaven that revealeth mysteries, who hath shown thee, O king, what is to come to pass in the latter times. Thy dream and the visions of thy head upon thy bed, are these:—

THE DREAM OF NABUCHODONOSOR,

Signifying the four kingdoms, (I.) of Babylon, (II.) of the Medes and Persians, (III.) of the Greeks, and (IV.) of the Romans, to be followed by that of the Catholic Church of Jesus Christ.

Thou, O king, sawest and behold there was as it were a great statue: this statue, which was great and high, tall of stature, stood before thee, and the look thereof was terrible.

The head of this statue was of fine gold, but the breast and the arms of silver, and the belly and the thighs of brass:

And the legs of iron, the feet part of iron and part of clay.

Thus thou sawest, till a stone was cut out of a mountain without hands: and it struck the statue upon the feet thereof that were of iron and of clay, and broke them in pieces.

Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of a summer's thrashing floor, and they were carried away by the wind: and there was no place found for them: but the stone that struck the statue, became a great mountain, and filled the whole earth.

This is the dream: we will also tell the interpretation thereof before thee, O king.

Thou art a king of kings: and the God of heaven hath given thee a kingdom, and strength, and power and glory:

And all places wherein the children of men,

and the beasts of the field do dwell: he hath also given the birds of the air into thy hand, and hath put all things under thy power: thou therefore art the head of gold.

And after thee shall rise up another kingdom, inferior to thee, of silver: and another third kingdom of brass, which shall rule over all the world.

And the fourth kingdom shall be as iron. As iron breaketh into pieces, and subdueth all things, so shall that break and destroy all these.

But in the days of those kingdoms the God of heaven will set up a kingdom that shall never be destroyed, and his kingdom shall not be delivered up to another people, and it shall break in pieces, and shall consume all these kingdoms, and itself shall stand for ever.

According as thou sawest that the stone was cut out of the mountain without hands, and broke in pieces the clay and the iron, and the brass, and the silver, and the gold, the great God hath shewn the king what shall come to pass hereafter, and the dream is true, and the interpretation thereof is faithful.

King Nabuchodonosor on hearing these words fell on his face before Daniel, and commanded that they should offer to him in sacrifice, victims and incense, and said to him, "Verily your God is the God of gods, and Lord of kings, and a revealer of hidden things: seeing thou couldst discover this secret."

After this Daniel was made chief magistrate over all the wise men in Babylon.

§ 61. *Daniel shows the king the tricks of the Idol Priests.*

The Babylonians had an idol called Bel, and the king said to Daniel, "Why dost not thou adore Bel?" And he answered and said to him, "Because I do not worship idols made with hands, but the living God, that created heaven and earth, and who hath power

over all flesh." And the king said to him : " Doth not Bel seem to thee to be a living god ? Seest thou not how much he eateth and drinketh every day ?" Then Daniel smiled and said : " O king, be not deceived : for this is but clay within, and brass without, neither hath he eaten at any time." And the king being angry called for his priests, and said to them : " If you tell me not, who it is that eateth up these expenses, you shall die. But if you can show that Bel eateth these things, Daniel shall die, because he hath blasphemed against Bel." And Daniel said to the king, " Be it done according to thy word." Now the priests of Bel were seventy, besides their wives, and little ones, and children. And the king went with Daniel into the temple of Bel. And the priests of Bel said : " Behold we go out : and do thou, O king, set on the meats, and make ready the wine, and shut the door fast, and seal it with thy own ring : and when thou comest in the morning, if thou findest not that Bel hath eaten up all, we will suffer death, or else Daniel, that hath lied against us." And they little regarded it, because they had made under the table a secret entrance, and they always came in by it, and consumed those things. So it came to pass after they were gone out, the king set the meats before Bel : and Daniel commanded his servants, and they brought ashes, and he sifted them all over the temple before the king : and going forth they shut the door, and having sealed it with the king's ring, they departed. But the priests went in by night, according to their custom, with their wives and their

children : and they ate and drank up all. And the king arose early in the morning, and Daniel with him.



DANIEL SHOWS TO THE KING THE MARKS OF THE FOOTSTEPS AND THE TRAP-DOOR.

And the king said: "Are the seals whole, Daniel?" And he answered: "They are whole, O king." And as soon as he had opened the door, the king looked upon the table, and cried out with a loud voice: "Great art thou, O Bel, and there is not any deceit with thee." And Daniel laughed: and he held the king that he should not go in: and he said: "Behold

the pavement, mark whose footsteps these are." And the king said: "I see the footsteps of men, and women, and children." And the king was angry. Then he took the priests, and their wives, and their children: and they showed him the private doors by which they came in, and consumed the things that were on the table. The king therefore put them to death, and delivered Bel into the power of Daniel: who destroyed him, and his temple.

§ 62. *The three children in the fire.*

The Babylonians finding that Daniel was thus daily gaining ground, began to fear for the safety of their idols, and to spread the report that the king was becoming a Jew. They therefore laid a plan to get rid of Daniel and his companions, and for this purpose they persuaded Nabuchodonosor to set up an image of gold, sixty cubits high, and six broad, in the plain of Dura, in the province of Babylon, and to issue a royal decree by a herald: "To you it is commanded, O nations, tribes, and languages: that in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music; ye fall down and adore the golden statue which king Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire."

On the day that the people assembled in the plains of Dura, it happened as Daniel's enemies had calcu-

lated. "Sidrach, Misach, and Abdenago," Daniel's companions, refused to fall down and adore. This was quickly reported to Nabuchodonosor, who in his fury at meeting with any persons who dared to dispute his sovereign decree, ordered them to be brought before him. When they came before the king, they were asked if it was true that they had refused to fall down and adore. They replied: "We have no occasion to answer thee concerning this matter. For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king. But if He will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up."

Nabuchodonosor was filled with fury, and commanded that the furnace should be heated seven times more than it had been accustomed to be heated; and he commanded the strongest men in his army, to bind Sidrach, Misach, and Abdenago, and to cast them into the furnace of burning fire.

They were then cast into the furnace of burning fire, with their coats, their caps, their shoes, and their garments on, for the king's commandment was exceeding urgent, and the flame of the fire was so hot, that it slew those men that cast them in.

The king's servants, however, ceased not to heat the furnace with brimstone and tow, pitch, and dry sticks, so that the flame mounted above the furnace forty-nine cubits high: but the angel of the Lord went down with Sidrach and his companions into the furnace, and drove the flame away, and made the



THE THREE HOLY CHILDREN IN THE FIERY FURNACE ARE PROTECTED BY AN ANGEL.

Nabuchodonosor in alarm exclaims, "Did we not cast three men bound into the fire? Behold I see four men loose and walking in the midst of the fire and the form of the fourth is like the Son of God."

midst of the furnace like the blowing of a wind bringing dew, and the fire touched them not at all, nor troubled them, nor did them any harm. Then the three with one mouth praised, glorified, and blessed God in the furnace, saying: "Blessed art thou, O Lord the God of our fathers: and worthy to be praised, and glorified, and exalted above all for ever: and blessed is the Holy Name of thy Glory: and worthy to be praised, and exalted above all in all ages."

Then Nabuchodonosor the king was astonished, and rose up in haste, and said to his nobles: "Did we not cast three men bound into the midst of the fire?" They answered the king, and said: "True, O king." He answered and said: "Behold I see four men loose, and walking in the midst of the fire, and there is no hurt in them, and the form of the fourth is like the son of God."

Nabuchodonosor, overcome by the miracle of their deliverance, cried aloud and said: "Blessed be the God of Sidrach, Misach, and Abdenago, who hath sent his Angel, and delivered his servants that believed in him: and they changed the king's word, and delivered up their bodies that they might not serve, nor adore any god, except their own God. By me therefore this decree is made, that every people, tribe, and tongue, which shall speak blasphemy against the God of Sidrach, Misach, and Abdenago, shall be destroyed, and their houses laid waste: for there is no other God that can save in this manner."

§ 63. *Nabuchodonosor's madness and humiliation.*

Nabuchodonosor had a second dream which troubled his spirit, and which none of his wise men could interpret except Daniel. Daniel interpreted the dream to the king, "that the Most High would afflict him with madness for seven years, during which he would be cast forth from among men, and his dwelling would be with cattle, and among wild beasts, and he should eat grass like an ox, and be wet with the dew of heaven, "till," said Daniel, "thou know that the Most High ruleth over the kingdom of men, and giveth it to whomsoever He will." Daniel added a counsel: "Wherefore, O king, redeem thou thy sins with alms, and thine iniquities with works of mercy to the poor, perhaps the Most High will forgive thy offences"; to which warning the king gave no heed.

At the end of twelve months, Nabuchodonosor was walking in the palace in Babylon. And the king said, "Is not this the great Babylon, which I have built to be the seat of the kingdom, by the strength of my power, and in the glory of my excellence?" And while the word was yet in the king's mouth, a voice came down from heaven: "To thee, O king Nabuchodonosor, it is said: Thy kingdom shall pass from thee, and they shall cast thee out from among men, and thy dwelling shall be with cattle and wild beasts; thou shalt eat grass like an ox, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." The same hour the word

was fulfilled upon Nabuchodonosor, and he was driven away from among men, and did eat grass like an ox, and his body was wet with the dew of heaven : till his hairs grew like the feathers of eagles, and his nails like birds' claws.



NABUCHODONOSOR EATS GRASS AMONG THE WILD ANIMALS.

Nabuchodonosor at the end of seven years recovered his senses, and in the records of his kingdom it was written :—

NABUCHODONOSOR GIVES GLORY TO THE GOD OF HEAVEN.

Now at the end of the days, I Nabuchodonosor lifted up my eyes to heaven, and my sense was restored to me; and I blessed the most High, and I praised and glorified Him that liveth for ever: for His power is an everlasting power, and His kingdom is to all generations.

And all the inhabitants of the earth are reputed as nothing before Him: for He doth according to His will, as well with the powers of heaven, as among the inhabitants of the earth: and there is none that can resist His hand, and say to Him: Why hast thou done it?

At the same time my sense returned to me, and I came to the honour and glory of my kingdom: and my shape returned to me: and my nobles, and my magistrates sought for me, and I was restored to my kingdom: and greater majesty was added to me.

Therefore I Nabuchodonosor do now praise, and magnify, and glorify the king of heaven: because all His works are true, and His ways judgments, and them that walk in pride He is able to abase.

§ 64. *Baltassar's profane banquet.*

Baltassar, the grandson of Nabuchodonosor, was now upon the throne, and he made a great feast to all his nobles. In the midst of the feast, being drunk, he bethought himself to command all the gold and silver vessels which Nabuchodonosor had brought away from the temple of Jerusalem, to be placed on the table, that he and his guests might drink out of them. Whereupon they praised their gods of gold and silver, of brass, of iron, of wood, and stone. But the same hour there appeared fingers, as it were of the hand of a man, writing over against the candlestick upon the surface of the wall of the king's palace: and the king beheld the joints of the hand that wrote. Then was the king's countenance changed, and his thoughts troubled him: and the joints of his loins were loosed, and his knees struck one against the other. And the king cried out aloud to bring in the wise men, the Chaldeans, and the soothsayers. And the king spoke, and said to the wise men of Babylon: "Whosoever shall read this writing, and shall make known to me the interpretation thereof, shall be clothed with purple, and shall have a golden chain

on his neck, and shall be the third man in my kingdom." Then came in all the king's wise men, but they could neither read the writing, nor declare the interpretation to the king. Wherewith king Baltassar was much troubled, and his countenance was changed : and his nobles also were troubled.

Daniel was now called, at the suggestion of the queen, and when he appeared before the king, and the matter was proposed to him, he answered :—

SPEECH OF DANIEL TO KING BALTASSAR.

Thy rewards be to thyself, and the gifts of thy house give to another : but the writing I will read to thee, O king, and shew thee the interpretation thereof.

O king, the most high God gave to Nabuchodonosor thy father a kingdom, and greatness, and glory, and honour.

And for the greatness that he gave to him, all people, tribes, and languages trembled, and were afraid of him : whom he would, he slew : and whom he would, he destroyed : and whom he would, he set up : and whom he would, he brought down.

But when his heart was lifted up, and his spirit hardened unto pride, he was put down from the throne of his kingdom, and his glory was taken away.

And he was driven out from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses, and he did eat grass like an ox, and his body was wet with the dew of heaven : till he knew that the most High ruled in the kingdom of men, and that he will set over it whomsoever it shall please him.

Thou also his son, O Baltassar, hast not humbled thy heart, whereas thou knewest all these things :

But hast lifted thyself up against the Lord of heaven : and the vessels of His house have been brought before thee : and thou, and thy nobles, and thy wives, and thy concubines have drunk wine in them : and thou hast praised the gods of silver, and of gold, and of brass, of iron, and of wood, and of stone, that neither see, nor hear, nor feel : but the God who hath thy breath in his hand, and all thy ways, thou hast not glorified.

Wherefore He hath sent the part of the hand which hath written this that is set down.

And this is the writing that is written :

MANE, THECEL, PHARES.

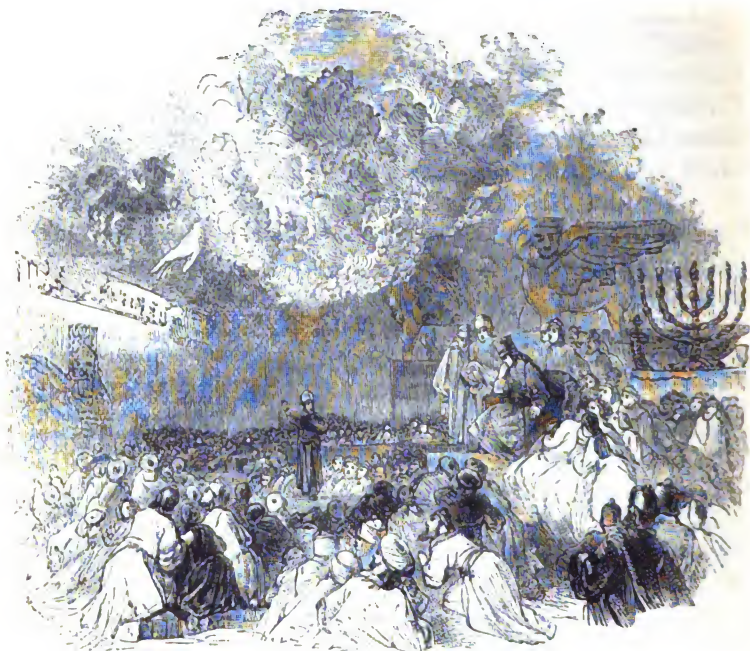
And this is the interpretation of the word. MANE : God hath numbered thy kingdom, and hath finished it.

THECEL : thou art weighed in the balance and art found wanting.

PHARES : thy kingdom is divided, and is given to the Medes and Persians.

The same night, says the book of Daniel, Baltassar, the Chaldean, was slain, and Darius, the Mede, succeeded to the kingdom, being three score and two years old.*

* Jeremiah had prophesied, " one running post shall meet another, and messenger shall meet messenger, to tell the king of Babylon that his city is taken from one end to the other : for I will make her princes drunk, and her wise men, and her captains, and her rulers, and her valiant men : and they shall sleep an everlasting



DANIEL INTERPRETS THE HANDWRITING ON THE WALL.

§ 65. *Daniel in the Lions' den.*

The Babylonian kingdom, which had succeeded to the ancient Assyrian empire, was now at an end. Cyrus, its conqueror, had succeeded in forming the

sleep, and shall awake no more, saith the king whose name is Lord of hosts."—
JER. 51. The Median and Persian army, under Cyrus, which had been engaged upon the siege for two years, had turned the current of the river into an excavated basin, and scaling the walls that adjoined the bed of the river, in which the water was now only knee-deep, the city was taken that night, and the king slain at his banquet.

second of the four great empires which preceded the coming of the kingdom of Messias. This empire is known in history as the empire of the Medes and Persians. After his victory, he left Cyaxares, his father-in-law, with the title of king, to regulate the internal affairs of the kingdom. This Cyaxares, called in the Scripture, "Darius the Mede," took Daniel, who had been a confidential minister of state during the preceding dynasty, and advanced him to the highest office in the kingdom. Here his wisdom and capacities for business excited the envy and jealousy of the other princes, who began to scheme his destruction. They said, "We shall not find any occasion against this Daniel, except perhaps concerning the law of his God." With this view they came to Darius, and persuaded him to sign a decree, according to the law of the Medes and Persians which may not be changed, that "whosoever for the space of three months, shall ask any petition of any God, or man, save of thee, O king, shall be cast into the den of lions."

Then carefully watching Daniel, they obtained evidence of his being found praying and making supplication to his God three times a day as he was wont; on which they went and accused him before the king as disregarding the law.

The king hearing this was greatly grieved, and he even laboured till sunset to save Daniel: but the princes perceiving the king's inclination, said to him, "Know thou, O king, that the law of the Medes and Persians is, that no decree which the king hath made may be altered."

Then the king commanded, and they brought Daniel, and cast him into the den of the lions. And the king said to Daniel: "Thy God, whom thou always servest, he will deliver thee." And a stone was brought, and laid upon the mouth of the den: which the king sealed with his own ring, and with the ring of his nobles, that nothing should be done against Daniel. And the king went away to his house and laid himself down without taking supper, and meat was not set before him, and even sleep departed from him.

Then the king rising very early in the morning, went in haste to the lions' den, and coming near to the den, cried with a lamentable voice to Daniel, and said to him: "Daniel, servant of the living God, hath thy God, whom thou servest always, been able to deliver thee from the lions?" Daniel answering the king said: "O king, live for ever; my God hath sent His angel, and hath shut up the mouths of the lions, and they have not hurt me, forasmuch as before Him, justice was found in me; yea and before thee, O king, have I done no offence."

DANIEL IN THE DEN OF LIONS.—Daniel in the den of lions is a type of our Lord's life upon earth, as also of the work and ministry of his Church upon earth. The work of the Church is twofold, that of the "Priest" and the "Prophet," the continual appeal to God by sacrifice and prayers, to manifest His Divine power and to bestow His Divine gifts, and the continual controversy with the sons of men, to put them in mind that God is the Judge of all the earth, and to bid them fear Him. To hinder and prevent the work of the Church the devil employs threats and terror. "*Whoso makes any petition to any god or man save of thee, O King, let him be cast into the den of lions.*" Daniel however made light of the den of lions. Soon after our Lord's Ascension, the Sanhedrim decreed that no one should teach or preach in the name of Jesus; and they threatened arrest and death as the penalty. St. Peter, however, and the other Apostles made light of their threats, and con-

TYPES OF JESUS CHRIST.



DANIEL.

DANIEL, THE PROPHET OF GOD, IS CAST INTO THE DEN OF LIONS THROUGH THE ENVY OF THE BABYLONIANS, AND IS PROTECTED BY AN ANGEL.

The king was exceeding glad when Daniel came forth from the den without any hurt upon him; and by the king's commandment, those who had accused Daniel, were cast into the lions' den, they and their wives, and their children, and they did not reach the bottom of the den before the lions caught them and broke all their bones in pieces.

§ 66. *Daniel's Vision of the four empires that were to precede Messias the Prince.*

Hitherto Isaias, Jeremias, and other prophets, had described the person and marks of the Messias who was to come, but had fixed nothing positive respecting the time when He was to be expected. To do this was the special mission given to Daniel. Daniel determines the time of His coming in two ways (I.), by describing the four empires which were to precede Him; and (II.) by fixing the actual date of His coming from a particular event in the Jewish history. Because the times thus clearly fixed by Daniel are now gone

tinned their work. They were in consequence arrested, but when brought before the Sanhedrim they said, "*We ought to obey God rather than men*" The Sanhedrim, on hearing this, if they could have had their own way would have put them to death, but from fear of the people they did not venture to go beyond scourging them. St. Peter and his brother Apostles however only rejoiced "that they had been accounted worthy to suffer for Christ's sake."

During the Pagan Roman empire it was death to confess the name of Jesus Christ, and innumerable martyrs died. For two hundred years after Henry VIII. in England, it was death for a Priest to celebrate mass; and Bishop Challoner's memoirs of martyred Priests show how many gave up their lives in this world to obtain a better resurrection. It is death in many parts of China now to confess the name of Jesus, and each year brings an account of the Priests and their people who are added to the "white-robed army of martyrs." All this comes to pass because our Lord has said, "Fear not those who can kill the body and after that have nothing that they can do, but fear Him who after he hath killed the body hath power to cast the soul into hell fire."

by, the later Rabbins who disown Jesus Christ to be the true Messias, the prince, have been driven to deny that Daniel was a prophet. But before Jesus had been seen and rejected by the Jews, Daniel was always accounted a prophet by them. Nay, it was chiefly these very prophecies which gave rise to the universal expectation, of the coming of Messias being at hand, which they themselves in common with other people had at the time that Jesus Christ came.

In the first year of Baltassar, king of Babylon, Daniel had a vision, and relating the sum of it, he said :—

DANIEL'S VISION OF THE FOUR EMPIRES.

I saw in my vision by night, and behold the four winds of the heaven strove upon the great sea.

And four great beasts, different one from another, came up out of the sea.

The first was like a lioness, and had the wings of an eagle: I beheld till her wings were plucked off, and she was lifted up from the earth, and stood upon her feet as a man, and the heart of a man was given to her.

And behold another beast like a bear stood up on one side: and there were three rows in the mouth thereof, and in the teeth thereof, and thus they said to it: Arise, devour much flesh.

After this I beheld, and lo, another like a leopard, and it had upon it four wings as of a

fowl, and the beast had four heads, and power was given to it.

After this I beheld in the vision of the night, and lo, a fourth beast, terrible and wonderful, and exceeding strong, it had great iron teeth, eating and breaking in pieces, and treading down the rest with its feet: and it was unlike to the other beasts which I had seen before it, and had ten horns.

I considered the horns, and behold another little horn sprung out of the midst of them: and three of the first horns were plucked up at the presence thereof: and behold eyes like the eyes of a man were in this horn, and a mouth speaking great things.

• • • &c.

DANIEL'S VISION: Explanation.—By the first beast, the lioness with two wings, is understood to be meant the Assyrian Babylonian monarchy, which united for a time the East and West under its wings. The bear, with three rows of teeth, signifies the Medo-Persian empire, which incorporated the Babylonian empire in itself, and was signalized by its many bloody wars. The third beast, the spotted leopard, symbol of the active cunning character of the numerous Greek tribes, united under Alexander, predicted the Greek empire destroying the Persian. Its four heads and wings signify the four divisions it underwent at the death of Alexander, among the four generals of his army. To Cassander, Greece; to Lysimachus, Thrace and Asia Minor; to Ptolemy, Egypt; to Seleucus, Syria and the rest of Asia.

The fourth beast, terrible and wonderful, signifies the Roman empire, by whose authority it pleased God to suffer Himself to be sentenced to execution upon the Cross, and the privileges of whose citizenship He made use of, for facilitating the mission of His Apostles. Its iron teeth signify the irresistible power of its armed

§ 67. *Daniel fixes the time for the coming of Messias the Prince.*

The four great empires of the world which were to come before Messias the prince, being thus prophetically described, it remained for Daniel to take an event in the internal history of the people themselves, from whom Messias was to be incarnate, and from this event to fix the time of the actual coming of Messias.

In the first year of Darius the Mede (Cyaxares), Daniel himself relates, "I set my face to the Lord my God to pray and to make supplication, with fasting and sackcloth and ashes ; and while I was yet speaking and confessing my sins and the sins of my people, and saying, ' O Lord, hear : O Lord, be appeased : hearken and do : delay not for thy own sake, O my God : because thy name is called upon thy city, and upon thy people,' behold the man Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me at the time of the evening sacrifice. And he instructed me, and spoke to me, and said : ' O Daniel, I am now come forth to teach thee, and that thou mightest understand. From the beginning of thy prayers the word came forth : and I am come to shew it to thee,

legions. Its ten horns designate the character of its political constitution. Its three Patrician tribes were divided into ten curiæ, at the head of which were ten gentes, of which each sent one representative to the Senate. The common people were divided into ten tribes. The Decemvirs, the first legislators, compiled the laws of the ten tables. The army also was portioned into tens, on the same principle. The number ten was thus the root of the entire Roman constitution. A little before the birth of Christ, three generals, " a triumvirate," answering to the three horns, ruled the empire, and these made way for the one horn, the absolute monarchy under " Augustus Cæsar," in whose time God came into the world. " The mouth speaking great things," characterised the Imperial power of Rome, as will be seen in the Church history. The remainder of the vision appears to refer to the great Anti-Christ, who is yet to come, and its interpretation is open to too much dispute to be referred to here.

because thou art a man of desires : therefore do thou mark the word, and understand the vision.' ”

DANIEL'S VISION OF MESSIAS THE PRINCE.

Seventy weeks are shortened upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the Saint of Saints may be anointed.

Know thou therefore, and take notice: that from the going forth of the word, to build up Jerusalem again, unto Christ the prince, there shall be seven weeks, and sixty-two weeks: and the street shall be built again, and the walls in straitness of times.

And after sixty-two weeks Christ shall be slain: and the people that shall deny him shall not be his. And a people with their leader that shall come, shall destroy the city and the sanctuary: and the end thereof shall be waste, and after the end of the war the appointed desolation.

And he shall confirm the covenant with many, in one week: and in the half of the week the victim and the sacrifice shall fail; and there shall be in the temple the abomination of desolation: and the desolation shall continue even to the consummation, and to the end.

§ 68. *The Return from the seventy years' captivity in Babylon, under Zorobabel.* (536 B.C.)

Babylon was taken by the army of Cyrus, in the year (B.C.) 539. Cyaxares the Median, who is the Darius the Mede of the Book of Daniel, the father-in-

BRIEF EXPLANATION OF THE PROPHECY.—In this prophecy, the Jewish Sabbathical week of years, or period of seven years, is here intended by the term week, and there are six events to be accomplished in the seventy weeks: 1st, *That transgression may be finished*; 2nd, *That sin may have an end*; 3rd, *That iniquity may be abolished*; 4th, *That everlasting justice may be brought in*; 5th, *That vision and prophecy may be fulfilled*; 6th, *That the Saint of Saints may be anointed*; all of which are true only of Jesus Christ Himself, who having completed the bloody sacrifice by which five of the six predictions were accomplished, fulfilled the last, by being Himself anointed at his burial.

The period of seventy weeks, 490 years, comprises three lesser periods, seven weeks for the work of restoration of the Jewish State in straitness of times; sixty-two weeks as the continuance of this restoration, and one week, in which Christ having confirmed the covenant, should be slain.

Dating from the decree given to Esdras, whom the Jews regarded as a second Moses, to restore the law (i. e., to build up Jerusalem again), in the month Nisan (March), 4256, of the Julian period; 490 years brings us to the year 4746 of the Julian period, which was the exact year of the death of Christ in the same month Nisan, on the Cross. The work of Restoration occupied forty-nine years under Esdras and Nehemias, in very troubled times; the Restoration of Esdras continued for 434 years (62 weeks), until John the Baptist. The law and the prophets, said Christ, continued until John. During the last week Jesus Christ confirmed the covenant, by the ministry of his forerunner, John, and in his own person, and towards the middle of it he was slain, and the Saint of Saints was anointed at His burial.

law of Cyrus, remained in Babylon as Regent of the Empire, while Cyrus went to prosecute his wars in Syria. In the second year of his Regency, Darius died, and Cyrus the following year (536 B.C.), returned to Babylon, as the sole head of the new Persian Empire, and there issued the decree which authorised all the Jews who were zealous in behalf of the law of their fathers, to return to Jerusalem, and rebuild the temple and altar to the God of Heaven.

Reckoning from the first submission of king Joakim in the third year of his reign, to Nabuchodonosor, then heir apparent to the kingdom of Babylon (606 B.C.), when Daniel and his companions, and a number of the people were carried to Babylon, the seventy years foretold by Jeremias were now passed, and the captives in Jerusalem were expecting their liberation. Isaias had foretold that Cyrus should be their deliverer: "Thus saith the Lord to my anointed Cyrus, for the sake of my servant Jacob, and Israel my elect, I have even called thee by thy name, though thou hast not known me."—*Isaias*, xlv., 45. The decree of Cyrus for their liberation, ran as follows:—

DECREE OF CYRUS. (B.C. 536.)

Thus saith Cyrus king of the Persians: The Lord the God of heaven hath given to me all the kingdoms of the earth, and he hath charged me to build him a house in Jerusalem, which is in Judea.

Who is there among you of all his people? His God be with him. Let him go up to Jerusalem, which is in Judea, and build the house

of the Lord the God of Israel: he is the God that is in Jerusalem.

And let all the rest in all places wheresoever they dwell, help him every man from his place, with silver and gold, and goods, and cattle, besides that which they offer freely to the temple of God, which is in Jerusalem.

Zorobabel, called by his Babylonian name, Sassabassar, was appointed head of those who returned: but according as the prophets had predicted, "that a

remnant only should return and again take root," the majority of the people had come to possess houses and land in Babylon, and thus it turned out that those who were zealous for their God, and the honour of Jerusalem, were the smaller number compared with those who preferred the ease and prosperity of a life in Babylon. The joy, however, of those who assembled to return with Zorobabel, knew no limits, and it became the subject of a Psalm, in the same manner as the sorrows of their captivity :—

THE RETURN FROM BABYLON TO SION. (PSALM 125.)

When the Lord brought back the captivity of Sion : we became like men that are comforted.

Then was our mouth filled with gladness : and our tongue with joy.

Then shall they say among the Gentiles : The Lord hath done great things for them.

The Lord hath done great things for us : we are become joyful.

Turn again our captivity, O Lord, as a stream in the south.

They that sow in tears : shall reap in joy. They went forth on their way, and wept : scattering their seed.

But returning they shall come with joyfulness : carrying their sheaves with them.

§ 69. *The rebuilding of the Temple, under Zorobabel, meets with enemies ; but is at length accomplished.*

On the first building of the temple, Solomon had received letters of congratulation and good-will from all the neighbouring princes and kingdoms, and on the setting up of the altar and the dedication of the House of the Lord, the whole kingdom rang with shouts of joy, and all the neighbouring people rejoiced with Israel. But when the remnant of the children of the captivity came back, few in number and broken in spirit, to rebuild a second temple out of the ruins, which the sins of their nation and its rulers had brought upon the holy place, they soon found that though the first building had been a work of joy and peace, the work of undoing sin and wickedness, and of building

again out of ruins, would be one of strife and danger. The first and second temple, in this respect, convey a very christian lesson. As long as the first temple of baptismal innocence is preserved from sin, all is joy and happiness; but if it should be profaned and ruined, it can indeed be rebuilt by the mercy of God, but only with sorrow and penance. Thus it proved with the children of the captivity.

The Samaritans first sent to say that they were of their kindred, and that they desired to join with them in building, but Zorobabel answered, "You have nothing to do with us, we ourselves alone will build to the Lord our God, as Cyrus hath commanded us." Upon this answer the Samaritans joined in league with the other people of the country, and they hired counsellors in the Persian court, to intrigue there, that the decree of Cyrus might be reversed.

After Cyrus was dead (530 B.C.), and in the reign of his son, Cambyzes, the Samaritans renewed their intrigues, and so far succeeded, that Smerdis the Magian, who usurped the throne for a year on the death of Cambyzes, issued a decree forbidding the re-building to proceed. This took place in (522 B.C.) sixteen years after the date of the decree of Cyrus.

Aggeus and Zacharias, however, who were prophets at this time in Jerusalem, came forward and rebuked the people for giving way. The former exclaimed, "Is this a time for you to dwell in cieled houses, and this house to lie waste?" Zorobabel therefore took courage, and commenced the works anew; upon which, the opposition from the Samaritans

was immediately renewed, and the matter was brought before king Darius, who was now on the throne, Smerdis, the usurper, having been defeated. Darius soon ended the dispute, by confirming the decree of his grandfather, Cyrus, and by ordering that if any man offered any more opposition, a beam of wood should be taken out of his house, and he should be hanged upon it. Armed with this decree, Zorobabel pushed forward the works of the temple; and at length they were completed, in the month Adar, of the sixth year of king Darius (Hystaspes). The feast of unleavened bread was kept by all the people with the greatest joy, on the occasion of the solemn dedication of the second temple. In the beginning of the restoration, when nothing but the foundations had been marked out, and when the altar alone had been dedicated for the sacrifice, on the occasion of first renewing the sacrifice, tears and lamentations from the aged men who had seen the glory of the first temple, had been mingled with the joy of the younger, "so that the voice of the shout of joy could not be distinguished from the noise of the weeping of the people." The prophet Aggeus, however, had restored their courage, by foretelling that "Great shall be the glory of this house, more than of the first, saith the Lord of Hosts; in this place I will give peace; *the desired of all nations shall come*, and I will fill this house with glory, saith the Lord of Hosts." Thus the work prospered, and was completed under Zorobabel. And at length the joy and solemnity of its final dedication, consoled the people for their struggles in the work of rebuilding.

9 70. *Esdra*s, the second Moses, is sent by Artaxerxes to restore the law of Moses in Jerusalem. (458 B.C.)

The following monarchs succeeded Cyrus on the throne of Persia; Cambyses, Smerdis the Magian, Darius Hystaspes, Xerxes, Artaxerxes, surnamed Longimanus, when Esdras, "the ready scribe in the law of Moses," in the beginning of the reign of this latter monarch, received the royal commission to go up to Jerusalem, with power from the king "to set all that appertained to the rites of the God of heaven in order, lest his wrath should be enkindled against the realm of the king, and of his sons; also, to appoint judges in the land, for those who knew the law, and freely to teach the ignorant." So ran the royal decree.

Thus empowered, Esdras set out at the head of another company of Jews, who volunteered to go back with him. At the river Ahava, as Esdras himself relates, "I proclaimed a fast, that we might ask of the Lord our God a prosperous journey, for I was ashamed to ask the king for aid, and for horsemen to defend us from the enemy in the way, because we had said to the king, 'The hand of our God is upon all them that seek Him in goodness, and His power, and strength, and wrath, upon all them that forsake him.'" Esdras and his company arrived safe, and were received with open arms by the Jews that were already there.

Esdras soon found that though the temple had been built, a serious work of reform still had to be accomplished, in order to restore the observance of the law. Of those who had returned under Zorobabel, great numbers had made unlawful mixed marriages with the

people of the land, and even priests had done this. When he was fully acquainted with the fact, he went up to the house of God, and fell down before the altar, and sat down mourning until the time of the evening sacrifice ; then he rent his mantle, and fell on his knees and said :

PRAYER AND CONFESSION OF ESDRAS, IN THE TEMPLE.

My God, I am confounded and ashamed to lift up my face to Thee: for our iniquities are multiplied over our heads, and our sins are grown up even unto heaven.

And now, O our God, what shall we say after this? for we have forsaken Thy commandments.

Which Thou hast commanded by the hand of Thy servants the prophets, saying: The land which you go to possess, is an unclean land.

Now therefore give not your daughters to their sons, and take not their daughters for your sons, and seek not their peace, nor their prosperity for ever: that you may be strengthened, and may eat the good things of the land, and may have your children your heirs for ever.

And after all that is come upon us, for our most wicked deeds, and our great sin, seeing that Thou our God hast saved us from our iniquity, and hast given us a deliverance as at this day.

That we should not turn away, nor break thy commandments, nor join in marriage with the people of these abominations. Art thou angry with us unto utter destruction, not to leave us a remnant to be saved?

O Lord God of Israel, Thou art just: for we remain yet to be saved as at this day. Behold we are before Thee in our sin, for there can be no standing before thee in this matter.

The prayer of Esdras prevailed over the wickedness of the people, and judges were appointed to carry the separation from these unlawful marriages into effect.

§ 71. *Nehemias, and his mission to rebuild the walls of Jerusalem.*

While Esdras was thus engaged in this and many other civil and religious reforms connected with his mission, it pleased God to show further mercy to the children of the captivity, by sending them another friend in Nehemias. Nehemias was cup-bearer in the court of Artaxerxes (the Assuerus of the Book of Esther); and it was probably through the influence of Mardochai and queen Esther that he obtained the grant of the special powers which he had asked from the



SANABALLAT, TOBIAH, AND GERSHEM RIDICULE THE REBUILDING OF THE WALL OF JERUSALEM.

'What are the silly Jews doing, will the Gentiles let them alone?' Tobias, who stood by, said, 'Let them build, if n' they go up he will leap over their stone wall!'

king, to go to Jerusalem and rebuild the wall round the city.

"When I had been three days in Jerusalem," thus he tells the story in his own words: "I arose in the night, I and some few men with me, and I told not any man what God had put in my heart to do in Jerusalem, and there was no beast with me, but the beast that I rode upon. And I went out by night by the gate of the valley, and before the dragon-fountain, and I viewed the wall of Jerusalem which was broken down, and the gates thereof which were consumed with fire. And I passed to the gate of the fountain, and to the king's aqueduct, and there was no place for the beast on which I rode to pass. And I went up in the night by the torrent, and viewed the wall, and going back I came to the gate of the valley and returned."

The result of this survey of the ruins was, that he called the children of the captivity together, and showing them the letters granted to him by the king, he said, "Let us rise up and build." The people all took courage, and the work began.

Now when Sanaballat the Horonite, with his friends Tobias the Ammonite and Gossem the Arabian, who were great enemies of the Jews, heard of the decision that had been come to, to rebuild the wall, they were very angry, and Sanaballat said before a meeting of the Samaritans, "What are the silly Jews doing, will the Gentiles let them alone?" Tobias, who stood by, said, "Let them build, if a fox go up he will leap over their stone wall." The Jews, however, were now in earnest. Nehemias divided the

entire work of the wall between different companies of the people; and Sanaballat and his friends soon perceived that if they meant to stop them from building, something more than scoffing words would be required. They therefore laid their plans together to attack the building parties at their work. Nehemias, hearing of their design, prepared for them by planting armed companies behind the walls when an attack was expected, and placed trumpeters at certain distances from each other to give the signal, that those who were near might come to help their brethren; saying to them, "Be not afraid of them, remember the Lord who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses."

The enemies of the work were not, however, confined to opponents without. Those of the Jews themselves, who had money, began to profit by the scarcity of provisions, and to lend their money to the people engaged on the work, to buy corn, on the bond of their sons and daughters, and on the mortgage of their lands and vineyards. Nehemias, hearing of this, called an assembly of the people, and spoke with the most vehement indignation against this conduct, saying to them, "We, as you know, have redeemed our brethren the Jews that were sold to the Gentiles, according to our ability, and will you then sell your brethren for us to redeem from you?" Those who were guilty, held down their heads, while Nehemias continued, "The thing you do is not good: why walk you not in the fear of our God, that we be not exposed to the reproaches of the Gentiles

our enemies? I, and my brethren, and my servants have lent money and corn to many, let us all agree not to call for it again; let us forgive the debt that is owing to us." Nehemias prevailed, and bound the priests by an oath to do as they had promised.

Seeing that Nehemias continued to prosper, Sanballat and Tobias tried to inveigle Nehemias outside Jerusalem, under pretext of coming to an agreement, intending to seize him; but this plan failed, for Nehemias was not to be taken in so easily, and refused to go. They then tried to frighten him, for which purpose they hired Semeia and Noadiah, prophets, to reveal to him a pretended conspiracy; but the wisdom of God was in Nehemias, and he saw through their plot, and thus, in the words of St. Paul, "through fears within and fighting without," in the space of fifty-two days he completed the wall. And fear fell upon the people round about, for they perceived that it was the work of God.

§ 72. *The City is dedicated, and the Covenant renewed.*

God having thus shown mercy to the children of the captivity, Esdras thought that the time was come for a solemn thanksgiving to God for their restoration. A general assembly of all Israel was proclaimed, to be held in Jerusalem, at which Esdras stood upon a pulpit of wood, and read the law to the people. After the reading of the law, when the people wept at the memory of their sins, which the words of the law called to their minds, Esdras comforted them and said, "Go and eat fat meat and drink sweet wine, and send

portions to those that have not prepared themselves, because it is the holy day of the Lord; be not sad, for "*the joy of the Lord is our strength.*"

In the same month, the feast of tabernacles was kept by the children of Israel, which had not been done since the days of Josue; and at the end of the feast, on the four-and-twentieth day of the month, a day of fasting and atonement was observed, when in the most solemn manner the covenant with the Lord God of Israel was renewed.*

§ 73. *The History of Queen Esther.*

Artaxerxes Longimanus (Assuerus) the friend of the Jews, who had sent Esdras with the royal commission to Jerusalem, made a great entertainment to all his nobles and princes among the Medes and Persians, in the city of Susa, which continued for a hundred and fourscore days, that he might shew them the riches and the glory of his kingdom. On the seventh day of the feast, he took a fancy to send for his Queen Vashti, with the royal crown set upon her head, that he might exhibit her beauty to all the people. Vashti resented the indignity of being thus made into a public exhibition, and sent the messenger back saying "that she

* Esdras, whom the Jews regarded as a second Moses, or restorer of the law of God, as the first was its original giver, carried out his many reforms, and died in peace.

The constitution under the High Priest of the temple, and the law of Moses, which was restored by Esdras, continued under the sovereigns of Persia, and the Grecian kingdom which succeeded the empire of Alexander the Great, until the reign of Herod the Great, who, with the help of the Romans, made himself king of Jerusalem, though an Idumean by birth. The sceptre then departed from Juda, and the time fixed by the patriarch Jacob for the Advent of Messiah, was come.

refused to come." The king, in high fury, consulted his wise men what sentence ought to be passed upon Vashti. They all agreed to advise that she ought to



QUEEN VASHTI SENDS WORD TO THE KING THAT SHE DOES NOT MEAN TO COME.

be deposed, saying, "This deed of the queen will go abroad to all women, so that they will despise their husbands, and will say: King Assuerus commanded that Queen Vashti should come in to him, and she

would not. And by this example all the wives of the princes of the Persians and the Medes will slight the commandments of their husbands : wherefore the king's indignation is just."

Vashti was accordingly deposed, and a number of the most beautiful young maidens were brought together from various parts of the empire, that from them the king might select his queen, to take the place of Vashti. Among these maidens was Esther, the niece of Mardochai, a Jewess of the captivity of Nabuchodonosor, who soon became so much beloved by the king that he placed the royal crown on her head in the room of Vashti. Esther, however, had said nothing about her being a Jewess, for Mardochai, her uncle, who had the office of porter at the king's gate, had given her commandment to keep this secret.

§ 74. *Aman's pride, and plot for the ruin of the Jews.*

About this time one Aman, an Amalekite of the race of Agag, became advanced in the king's favour above all the other princes, so that all the king's servants, that were at the doors of the palace, bent their knees, and worshipped Aman, for so the king had commanded them : Mardochai alone did not bend his knee, nor worship him. And the king's servants that were chief at the doors of the palace, said to him : "Why dost thou alone not observe the king's commandment ?" And when they were saying this often, and he would not hearken to them, they told Aman, desirous to know whether Mardochai would keep his resolution : for he

had told them that he was a Jew. Now when Aman had heard this, and had proved by experience that Mardochai did not bend his knee to him, nor worship him, he was exceedingly angry. And he counted it as nothing to lay his hands upon Mardochai alone; for he had heard that he was of the nation of the Jews, and he chose rather to destroy all the nation of the Jews that were in the kingdom of Assuerus.

With this view he went home, and drew lots from an urn to determine on which month the nation of the Jews was to be destroyed. The lot came out for the twelfth month, which is called Adar. He then went to the king, and representing to him that there were in his dominions a people that had laws and ceremonies unlike all other people, and that they were noted for being rebellious against kings, he urged that it was expedient for the safety of the king's empire that they should be destroyed. In this manner he obtained letters from the king to the effect, that on the thirteenth day of the twelfth month the people should everywhere rise up to kill and destroy the Jews, both young and old, women and little children, in one day, and to make a spoil of their goods. The couriers that were sent out made haste to fulfil the king's commandment. And immediately the edict was hung up in Susa, the king and Aman feasting together, and all the Jews that were in the city weeping.

When Mardochai heard of the edict, he rent his garments, and covered himself with sackcloth, strewing ashes on his head, and thus went to sit at the gate of the king's palace.



MARDUCHAI REFUSES TO MAKE OBEDIENCE TO AMAN

§ 75. *Queen Esther undertakes to plead for her people, and Aman prepares a gallow's for Mardochai.*

Word was brought to Esther the queen, that Mardochai was sitting in sackcloth at the king's gate. Esther sent to know what was the reason of his sitting thus in sackcloth. Mardochai sent word to her of all that had happened, and gave her messenger a copy of the edict. Esther, on receiving the copy of the edict, understood what was required from her, and sent an

answer to Mardochai, "that he must know that it would be death for her to go into the inner palace to the king, except the king should hold out the golden sceptre in token of clemency, and that she had not been called to the king for thirty days." When Mardochai had heard this, he sent word to Esther again, saying, "Think not that thou mayst save thy life only, because thou art in the king's house, more than all the Jews: For if thou wilt now hold thy peace, the Jews shall be delivered by some other occasion: and thou, and thy father's house, shall perish. And who knoweth whether thou art not therefore come to the kingdom, that thou mightest be ready in such a time as this?" And again Esther sent to Mardochai in these words: "Go, and gather together all the Jews whom thou shalt find in Susa, and pray ye for me. Neither eat nor drink for three days; and I and my handmaids will fast in like manner, and then I will go into the king against the law, and expose myself to death and danger." Mardochai went, and did all that Esther had commanded him.

On the third day, Esther attired herself in her royal apparel, and trembling as she passed through the suite of apartments, she presented herself to the king. She pleased his eyes, and he extended to her the golden sceptre, and said to her, "What wilt thou, Queen Esther, what is thy request? if thou shouldest ask one-half of the kingdom it shall be given thee." Esther answered, "If it please the king, I beseech thee to come to me this day, and Aman with thee, to the banquet which I have prepared." The king graciously assented,

and word was sent to Aman, in the palace, who made haste to join the king at the banquet. Esther, however, did not then make her request known, but promised on the following day if the king and Aman would come to her banquet, to make it known. Aman was overjoyed with his second invitation; but his joy was somewhat troubled, on going out of the palace, by observing that Mardochai, who was sitting at the palace gate, not only did not rise to honour him, but did not so much as move from the place where he sat. However, he dissembled his anger till his return home. Here his pent-up wrath burst forth. He was boasting before his wife and friends of his riches and greatness, and that Esther the queen had again invited none but himself to her second banquet: "But whereas," he said, "I have all these things, I think I have nothing, so long as I see Mardochai the Jew sitting before the king's gate." Then Zares his wife, and the rest of his friends answered him, "Order a great beam to be prepared, fifty cubits high, and in the morning speak to the king, that Mardochai may be hanged upon it, and so thou shalt go full of joy with the king to the banquet." The counsel pleased him, and he commanded a high gibbet to be prepared.

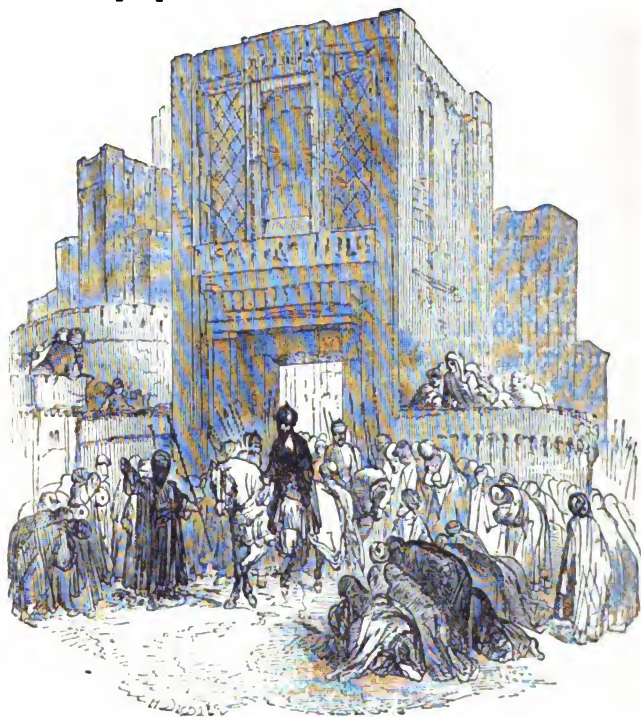
§ 76. *Aman going to obtain the king's sentence to hang Mardochai, meets with a mortification.*

The same night the king passed without sleep, and by way of entertainment during his sleeplessness, he commanded the records of his kingdom to be brought out and read to him. Hearing the portion read where it

told him how Mardochai had discovered the treason of two officers of the palace, the king asked what honours and reward Mardochai had received. His servants answered, "he hath received no reward at all." At this moment Aman was coming through the palace gate to speak to the king, that Mardochai should be hanged on the gibbet which he had prepared, and when the king asked who was in the court, the servants answered, "Aman standeth in the gate." When Aman was come in, the king said to him, "What ought to be done to the man whom the king is desirous to honour?" But Aman thinking in his heart, and supposing that the king would honour no other but himself, answered: "The man whom the king desireth to honour, ought to be clothed with the king's apparel, and to be set upon the horse that the king rideth upon, and to have the royal crown upon his head, and let the first of the king's princes and nobles hold his horse, and going through the street of the city, proclaim before him and say: 'Thus shall he be honoured, whom the king hath a mind to honour.'" And the king said to him: "Make haste and take the robe and the horse, and do as thou hast spoken to Mardochai the Jew, who sitteth before the gates of the palace. Beware how thou pass over any of those things which thou hast spoken." So Aman took the robe and the horse, and arraying Mardochai in the street of the city, and setting him on the horse, went before him, and proclaimed: "This honour is he worthy of, whom the king hath a mind to honour." And Mardochai returned to the palace gate: and Aman made haste to go to his house,

mourning and having his head covered.

When he told his wife and friends what had happened, they said, "If Mardochai be of the seed of the Jews, before whom thou hast begun to fall, thou canst not resist him, but thou shalt fall in his sight." As they were yet speaking, the king's officers came, and compelled him to go quickly to the banquet which the queen had prepared.



AMAN HOLDS THE BRIDLE OF MARDOCHAI'S HORSE AND PROCLAIMS HIS PRAISE.

§ 77. *Queen Esther obtains her petition. Aman is hung on the gallows he had built for Mardochai.*

So the king and Aman went in, to drink with the queen. And the king said to her again the second day, after he was warm with wine: "What is thy petition, Esther, that it may be granted thee? and what wilt thou have done? although thou ask the half of my kingdom, thou shalt have it." Then she answered: "If I have found favour in thy sight, O king, and if it please thee, give me my life for which I ask, and my people for which I request. For we are given up, I and my people, to be destroyed, to be slain, and to perish. And would God we were sold for bondmen and bondwomen: the evil might be borne with, and I would have mourned in silence: but now we have an enemy, whose cruelty redoundeth upon the king." And king Assuerus answered and said: "Who is this, and of what power, that he should do these things?" And Esther said: "It is this Aman that is our adversary and most wicked enemy." Aman hearing this was forthwith astonished, not being able to bear the countenance of the king and of the queen. But the king being angry rose up, and went from the place of the banquet into the garden set with trees. Aman also rose up to entreat Esther the queen for his life, for he understood that evil was prepared for him by the king. And when the king came back out of the garden set with trees, and entered into the place of the banquet, he found Aman was fallen upon the couch on which Esther lay, and he said: "He will

force the queen also in my presence, in my own house." The word was not yet gone out of the king's mouth, and immediately they covered Aman's face. And Harbona, one of the officers that stood waiting on the king, said: "Behold the gibbet which he hath prepared for Mardochai, who spoke for the king, standeth in Aman's house, being fifty cubits high." And the king said to him: "Hang him upon it." So Aman was hanged on the gibbet, which he had prepared for Mardochai; and the king's wrath ceased.

Mardochai was now called, and received from the king the ring which he had commanded to be taken away from Aman; for Esther had confessed to the king that Mardochai was her uncle, and Esther threw herself before the king and entreated that the letters given to Aman might be reversed by new letters, saying: "How can I endure the murdering and slaughter of my people?" The king assented that letters should be written, and sent signed with the king's seal throughout his dominions, empowering the Jews to defend themselves, it being contrary to the laws of the kingdom directly to reverse a decree of the king. And when the 13th day of the month, Adar came, the princes and governors, knowing Mardochai to be a

EXPLANATION OF THE TYPE OF ESTHER.—Esther the Queen is a type of the intercessory power of the Blessed Mother of God in the Court of the King of Heaven, her Divine Son. Esther saved her people by her intercession, and placed her life on the cast of a die, in order to ward off impending death from those for whom she pleaded. "*Who knoweth that thou art not therefore come to the kingdom, that thou mightest be ready for such a time as this?*" said Mardochai to Queen Esther. The Blessed Mary has not been raised from low estate to be the Queen of Heaven, without having many gifts and graces, which she can obtain for those on earth who show something like the same faith in her intercession as Mardochai showed in the intercession of Queen Esther in the court of Assuerus.

TYPES OF THE BLESSED VIRGIN.

THE HUMBLE MAIDEN IS RAISED TO GREAT HONOUR AND DIGNITY, THAT SHE MAY INTERCEDE IN BEHALF OF HER PEOPLE.



CORONATION OF QUEEN ESTHER.

Queen Esther has received the royal diadem from the hands of the Persian monarch, by the providence of God, that she may be enabled to intercede in behalf of her people in the hour of need.

TYPES OF THE BLESSED VIRGIN.

Remember that I stood in Thy sight to speak for them,

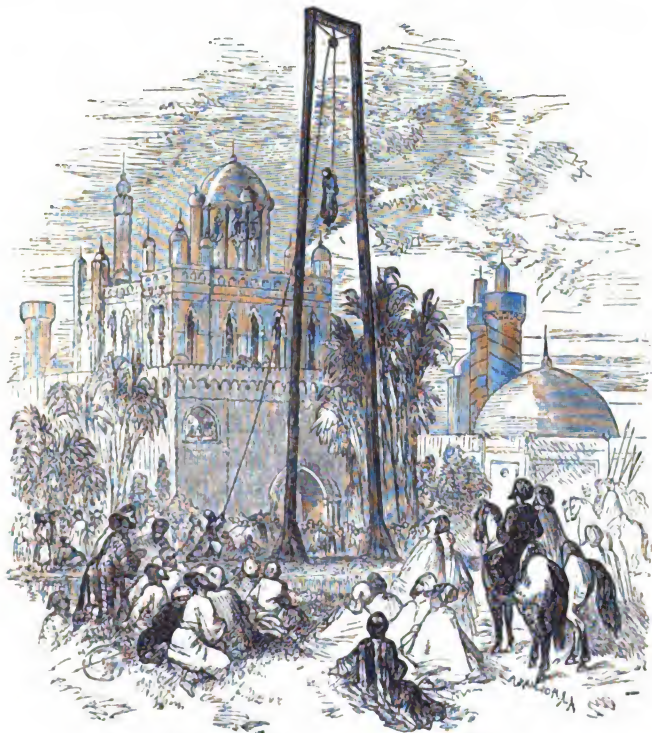


and to turn away Thine indignation from them.—*Jer. xviii. 20.*

QUEEN ESTHER SAVES HER PEOPLE.

Queen Esther exercises her power as queen, and successfully intercedes with the king in behalf of her own people, whom she rescues from the destruction which their subtle adversary had schemed.

Jew, and a prince of the palace, in great power, everywhere favoured the Jews, so that when they were attacked, instead of being overcome, the Jews made a great slaughter of their enemies and killed them, re-



AMAN IS HUNG UPON THE GALLOW HE HAD MADE FOR MARDOCHAI.

paying according to what they had prepared to do to them. And when the danger was over, Mardochai and Esther wrote letters, that the 14th and 15th days

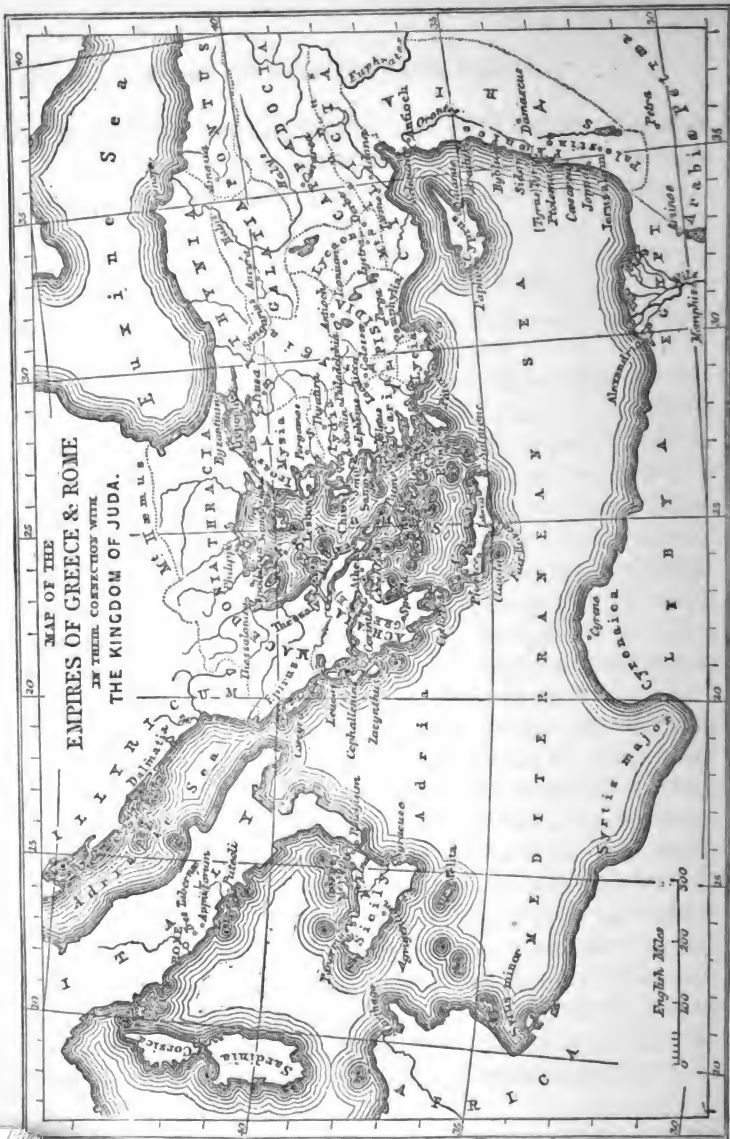
of the month Adar should be kept with solemn honour, for a perpetual remembrance, as holy days; for on those days the Lord had turned their sorrow into mirth and joy.

HISTORY OF THE MACCABEES.

§ 78. *The Apostasy of the Jews from the law of Moses, to the customs and literature of the Greeks.*

THE reform of Esdras had been to restore the knowledge of the sacred scriptures to the people, according to the tenor of the Persian decree, "to appoint judges for them that know the law of God, and to teach freely them that are ignorant." Esdras, in pursuance of this decree, founded the synagogue worship, as it exists among the Jews to this day. In the synagogue, the law of Moses and the books of the prophets were publicly read and expounded to the people on the Sabbath, and other festivals of the law, by the sagan, or president of the synagogue and others under him. Schools also were erected for the people by Esdras, and the basis of the instruction given in them was Jewish history, founded on the sacred scriptures. The work of Esdras would seem to have borne great fruit, for during the Persian Empire, the temple of Jerusalem was held in high honour even among distant nations, and it often received from them the most magnificent gifts. Alexander the Great, passing by Jerusalem with his army, visited the high priest, and made rich offerings to the temple. Learning also from the high priest, that his victories over the Persians were predicted in their sacred scriptures, he

MAP OF THE
EMPIRES OF GREECE & ROME
IN THEIR CORRELATION WITH
THE KINGDOM OF JUDA.



ever afterwards held the Jewish temple in the highest veneration, as a sanctuary of the God of heaven.

Alexander died young, and his generals, as has been said (see note upon the prophecy of Daniel), divided his conquered empire into four parts, and made themselves into kings of four separate kingdoms, Greece, Asia Minor, Syria, and Egypt. Thus the state of Juda, as remodelled by Esdras, came again to be placed between the new Greek kingdom in Egypt, and the Syrian Greek kingdom, of which Antioch became the capital city. This brought the Jews in contact with the Greeks, who were noted for immorality and excesses of the most degrading kinds, which by the law of Moses were forbidden under the strongest penalties, as most abominable in the sight of God. In other respects, however, they were the most refined and intellectual people of the whole world, esteeming every other people as barbarians.

From this contact with the known refinement of the Greeks, there grew up amongst the Jews a very evil spirit of contempt for their own Mosaic customs, and especially for the learning and knowledge founded on their own sacred scriptures. Jews began to complain that their ideas were behind those of the rest of the world, that they were become old-fashioned; and that since they had made themselves so unlike all the other nations, nothing but evil had befallen them. The same spirit also began to find its way among the priests, insomuch that the writer of the second book of Maccabees says, "they were no longer now occupied about the offices of the altar, but despising the temple

and neglecting the sacrifices, hastened to be partakers of the games, and of the exercise of the discus. And setting nought by the honours of their fathers, they esteemed the Grecian glories for the best."

This state of things offered a favourable opportunity to an impious wretch, one Jason, the brother of Onias the lawful high priest, a holy and pious man, to intrude himself into the office of the high priesthood. He went to the reigning Syrian king, Antiochus Epiphanes, and offering a large sum of money as a bribe, he came back to Jerusalem as high priest, in the place of Onias, having undertaken to bring over his countrymen to the customs and ideas of the Greeks.* For this purpose he erected a Gymnasium, or large Government College, in Jerusalem, in which heathen school books, as selected and approved by the Greek government, were exclusively used, and from which the holy books of Moses and the Prophets of Israel were banished, and taught to be regarded with contempt. The most frightful immorality was also encouraged among the young Jews, the better to assimilate them to their heathen neighbours, and to bring them up in feelings of hatred to the law of Moses. Such was the apostasy which now threatened the entire ruin of the law of God, promulgated in thunders and earthquakes from the holy mountain of Sinai. But acting wickedly

* It is worthy of remark, that the policy of taking up education on the part of the Greek government was intended as a blow to the religion of Moses. "King Antiochus," says the sacred writer, "wrote to all his kingdom, that all the people should be one: and that every one should leave his own law. And all nations consented according to the word of king Antiochus. And many of Israel consented to his service, and they sacrificed to idols, and profaned the sabbath." Education, then, may be made into a deadly instrument against religion.

against the law of God, says the sacred historian, doth not pass unpunished.

When a people have of their own free will entered into a covenant with God to keep His laws and His statutes, and they afterwards begin to be ashamed of what they have done, and to wish to drop their creed and its duties, they are apt to imagine that they have nothing to do but quietly to withdraw from what they have taken up. In this, however, they show how little they understand the terrible majesty of the God whom they think to put aside in so easy a kind of way. The Jews who were thus becoming ashamed of the holy laws of their fathers, had of their own free will solemnly subscribed them under Esdras, and now the rod of affliction was to recal them to their faith, from their corrupt and cowardly desertion of it. "It is a token of great mercy," says the sacred historian of the persecution, "when sinners are not suffered to go on in their ways for a long time, but are presently punished. For God dealeth not with us as with the heathens, whom he patiently expecteth, that when the day of His judgment shall come, He may punish them in the fullness of their sins; and though our God chastiseth His people with adversity, He forsaketh them not." Let this suffice in a few words for a warning to the reader.

§ 79. *The Persecution. The mother and her seven sons suffer martyrdom.*

Antiochus came to Jerusalem on his return from his campaign in Egypt, and made himself master of it

by a sudden attack. He was now determined to root out the law of Moses, and he therefore proceeded to defile the temple, which he did by placing an image of Jupiter Olympius before the altar, and offering swine's flesh upon it; he required all the inhabitants to eat of the sacrifices. Eleazar, one of the chief of the scribes, of an advanced age, set the example of refusing, and was cruelly bastinadoed to death. Seven brethren with their mother were now brought before the king, and were required to eat of the swine's flesh. The first who was called upon refused, whereupon the king, being angry, commanded frying-pans and brazen cauldrons to be made hot: which forthwith being heated, he commanded to cut out the tongue of him that had spoken first: and the skin of his head being drawn off, to chop off also the extremities of his hands and feet, the rest of his brethren and his mother looking on. And when he was now maimed in all parts, he commanded him, being yet alive, to be brought to the fire, and to be fried in the frying-pan: and while he was suffering therein long torments, the rest, together with the mother, exhorted one another to die manfully. Thus one after another the brothers each died under the executioner in similar tortures, until the seventh and last was called. The king seeing his youth and fair countenance, pitied him, and promised that he would make him rich and happy if he would but give way. When the young man remained unmoved the king turned to his mother. The mother promised that she would counsel her son. So bending herself towards him, and mocking the



THE PERSECUTION OF KING ANTIOCHUS WHICH FOLLOWED THE APOSTASY TO THE IDEAS AND CUSTOMS OF THE GREEKS.
The Mother approaches her youngest son and conjures him to remain firm, and endure the martyrdom with which the tyrant Antiochus threatens him.

cruel tyrant, she said in her own language : “ My son, have pity upon me, that bore thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age. I beseech thee, my son, look upon heaven and earth, and all that is in them : and consider that God made them out of nothing, and mankind also : so thou shalt not fear this tormentor, but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren.” While she was yet speaking these words, the young man said : “ For whom do you stay ? I will not obey the commandment of the king, but the commandment of the law, which was given us by Moses. But thou that hast been the author of all mischief against the Hebrews, shalt not escape the hand of God. For we suffer thus for our sins. And though the Lord our God is angry with us a little while for our chastisement and correction : yet he will be reconciled again to his servants. But thou, O wicked man, and of all men most flagitious, be not lifted up without cause with vain hopes, whilst thou art raging against his servants. For thou hast not yet escaped the judgment of the almighty God, who beholdeth all things.” Then the king being incensed with anger, raged against him more cruelly than all the rest, taking it grievously that he was mocked. So this man also died undefiled, wholly trusting in the Lord. And last of all the mother also was consumed after the sons. Antiochus afterwards carried his cruel persecution into the surrounding cities and villages.

§ 80. *The zeal and resistance of Mattathias.*

As the apostasy was thus extending from Jerusalem to the other cities and villages where there were synagogues of Jews, Mattathias, a priest, who dwelt

MATTATHIAS SLAYS THE IDOLATER AS HE COMES TO BURN INCENSE.

in Modin, when the officers from king Antiochus came there to compel the people of Modin to offer sacrifices as the Gentiles, rose up, and said with a loud voice: "Although all nations obey king Antiochus, so as to depart every man from the service of the law of his fathers, and consent to the king's commandments: I, and my sons, and my brethren, will obey the law of our fathers. God be merciful unto us: it is not profitable for us to forsake the law, and the judgments of God: we will not hearken to the words of king Antiochus, neither will we sacrifice, and transgress the commandments of our law, to go another way." Now as he left off speaking these words, there came a certain Jew in the sight of all to sacrifice to the idols upon the altar in the city of Modin, according to the king's commandment. And Mattathias saw and was grieved, and his reins trembled, and his wrath was kindled according to the judgment of the law, and running upon him he slew him upon the altar: moreover the man whom king Antiochus had sent and who compelled them to sacrifice he slew at the same time, and pulled down the government altar, and showed zeal for the law, as Phineas did by Zamri the son of Salomi.

The signal of resistance thus given, Mattathias and his sons left all they had in the city and fled to the mountains, where they gathered around them an army of those, who like themselves, would not join in the apostasy. From their fastnesses they made inroads into the cities of Israel, throwing down the Gentile altars, restoring the law, and bringing the vengeance of God upon the apostates.

As they were thus engaged, the days drew near for Mattathias to die, and, calling his sons, he said to them :—

THE DYING CHARGE OF MATTATHIAS.

Now hath pride and chastisement gotten strength, and the time of destruction, and the wrath of indignation :

Now therefore, O my sons, be ye zealous for the law, and give your lives for the covenant of your fathers.

And call to remembrance the works of the fathers, which they have done in their generations : and ye shall receive great glory, and an everlasting name.

Was not Abraham found faithful in temptation, and it was reputed to him unto justice ?

Joseph in the time of his distress kept the commandment, and he was made lord of Egypt.

Phineas our father, by being fervent in the zeal of God, received the covenant of an everlasting priesthood.

Jesus, whilst he fulfilled the word, was made ruler in Israel.

Caleb, for bearing witness before the congregation, received an inheritance.

David by his mercy obtained the throne of an everlasting kingdom.

Elias, while he was full of zeal for the law, was taken up into heaven.

Ananias and Azarias and Misael by believing, were delivered out of the flame.

Daniel in his innocency was delivered out of the mouth of the lions.

And thus consider through all generations : that none that trust in Him fail in strength.

And fear not the words of a sinful man, for his glory is dung, and worms :

To-day he is lifted up, and to-morrow he shall not be found, because he is returned into his earth ; and his thought is come to nothing.

You therefore, my sons, take courage, and behave manfully in the law : for by it you shall be glorious.

And behold, I know that your brother Simon is a man of counsel : give ear to him always, and he shall be a father to you.

And Judas Maccabeus who is valiant and strong from his youth up, let him be the leader of your army, and he shall manage the war of the people.

And you shall take to you all that observe the law : and revenge ye the wrong of your people.

Render to the Gentiles their reward, and take heed to the precepts of the law.

§ 81. *The fight with the Gentiles : Judas Maccabeus recovers the Temple, and restores the daily sacrifice.*

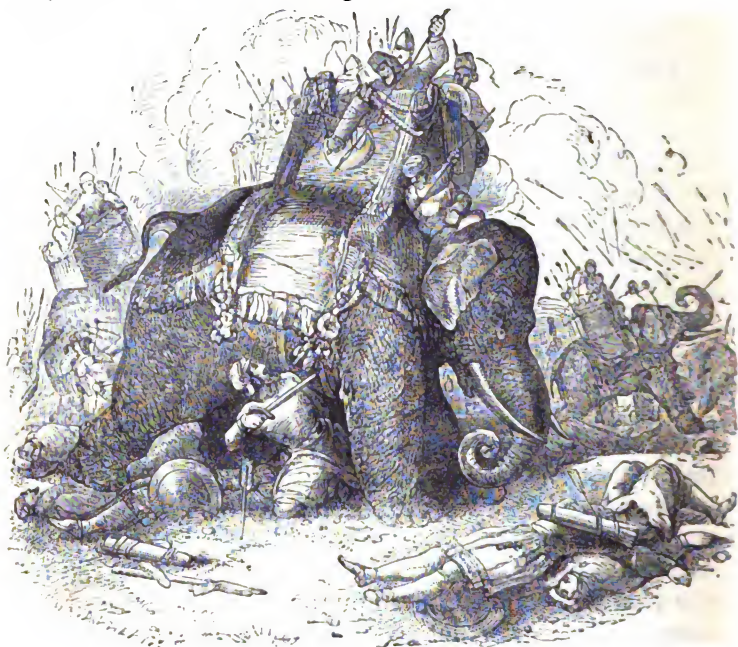
By His prophet Zacharias God had said : “ I will raise up thy sons, O Sion, above thy sons, O Greece.” (Zach. ix., 13.) This was now to be put to the test. Jew and Greek were fairly pitted against each other ; the conquerors of Persia against the captives of Babylon. But the Lord God of Israel was now on the side of the captives, against the heathen who had profaned His holy altar and temple in Jerusalem.

Judas Maccabeus, on the death of his father, followed the example of David ; and his enemies saw

“ that he gained ground little by little, and that things for the most part succeeded prosperously with him (II. Macc., viii., 2), and the fame of his valour spread everywhere. At length Antiochus heard of his successes, and being stung with rage at the thought of being thwarted in his designs for introducing unity into his kingdom, by a contemptible Jew, nothing less would satisfy him, but that the whole nation of Jews should be rooted out. He gave command, therefore, for the raising of an army of soldiers of all nations, which he placed under the orders of his general, Lysias. The force consisted of 40,000 foot and 7,000 horse, and elephants armed with towers; and so confident were they of success, that they sent word to the merchants of the cities of the sea coast to bring their money to be ready to buy up the Jewish prisoners for slaves. Thinking to surprise Judas, Gorgias was sent with a force to attack him by night; but Judas, hearing of this manœuvre, determined to take advantage of it, and left his camp by night to be ready early in the morning to attack the army of Lysias, in the plain. When the Jews stood before their enemies, only 3,000 in number, and badly armed, Judas said to the men that were with him: “ Fear ye not their multitude, neither be ye afraid of their assault. Remember in what manner our fathers were saved in the Red Sea, when Pharaoh pursued them with a great army. And now let us cry to heaven: and the Lord will have mercy on us, and will remember the covenant of our fathers, and will destroy this army before our face this day. And all nations shall know

that there is One that redeemeth and delivereth Israel."

The battle began, and the army of Lysias was utterly routed. And Judas took the spoils of their camp, and the money that the merchants had brought for the purpose of buying the prisoners. The same day, also, he defeated Gorgias and his detachment.



WAR SCENE IN THE BATTLE OF THE MACCABEES.

After this victory, and another equally decisive the following year, they went up to Jerusalem; and when they saw there the sanctuary lying desolate,

and the altar profaned, they fell to the ground on their faces, and they sounded with the trumpets of alarm, and they cried towards heaven.

Still, Judas Maccabeus, taking courage, set himself to cleanse the temple; and on the twentieth day of the ninth month, the day on which it had been defiled by the heathen, they dedicated the altar anew, with hymns and canticles and thanksgivings, and kept the feast with great joy for eight days, Judas Maccabeus and all the Church of Israel decreeing that the feast should be kept for a perpetual remembrance.

§ 82. *The death of the Persecutor.*

The youngest of the seven brothers whom Antiochus had put to death, had said to him: "Thou hast not yet escaped the wrath of the Almighty God, who beholdeth all these things." This was now to come true, in a very awful way.

Antiochus, hearing that the city Elymais, in Persia, possessed a temple exceedingly rich in silver and gold, marched against it, intending to pillage it; but the inhabitants rushed to arms, shut their gates, and defeated him. Mortified at this repulse, he set out for Babylon, and coming to Ecbatana, he there heard of the complete rout of his armies in Judea, and that the Jews had grown strong by their spoils of armour and money. Swelling with vexation, he vowed that he would come to Jerusalem, and make it a common burying-place of the Jews. But the Lord the God of Israel, that seeth all things, struck him with an incurable and an invisible plague. For as soon as he

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had ended these words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts. To make his case worse, he commanded to urge his chariot forward, in the eagerness of his desire to be revenged on the Jews, so vehemently, that he fell out, and was so bruised that he was obliged to be carried in a litter. His body now began to swarm with worms; his flesh fell off his bones; and the bad smell that came from him was such that his bearers could not endure to carry him, nor his soldiers bear to come near him.

In the midst of his torments he turned a complete coward, and wrote an abject letter to the Jews; and he, who a little before vowed that he would give the Jews to be devoured by the birds and the wild beasts, now professed himself ready to become a Jew, and to go through every place of the earth declaring the power of God. But for all this the wretch did not obtain mercy, nor did his pains cease, for the just judgment of God was fallen upon him. Thus the murderer and the blasphemer, being grievously struck, as he himself had treated others, died a miserable death in a foreign country, among the mountains.

§ 83. *Judas Maccabeus sends an embassy to the Romans.*

Judas Maccabeus, being continually menaced by attacks from the Greeks, who hated him both for his religion and his victories, heard of the fame of the Romans, of their bravery in war, their moderation, and their willingness to make alliance with other people; and that they had made themselves a senate-

house, and consulted daily three hundred and twenty men, that sat in council always for the people, that they might do the things that were right.

Judas Maccabeus, beginning to believe in the necessity of seeking a human protection against the Greeks, in addition to that of God, chose Eupolemus, and sent him with a suite of followers to seek the Roman alliance. And they went to Rome, says the writer of the first book of Maccabees, a very long journey, and they entered into the senate-house, and said: "Judas Maccabeus and his brethren, and the people of the Jews, have sent us to you, to make alliance and peace with you, and that we may be registered your confederates and friends." And the proposal was pleasing in their sight.

The senators wrote back a friendly letter to the Jews, graven on tables of brass, in which the terms of the alliance were fully stated. Such was the first beginning of the connection with Rome, which ended in the crucifixion of the Messiah by the sentence of an officer of this people, and in the total destruction of their holy city and nation. While the embassy was on its way, the son of Antiochus succeeded his father on the throne, when a Greek named Demetrius, profiting by the weakness of the young prince, seized the kingdom for himself. The usurper bore the self-same hatred to Judas; and his first act was to send his general, Nicanor, with a large army, to reduce Judas to subjection. Nicanor, however, was defeated and slain, and his army cut off to a man. The next year, Bacchides was sent with another army.

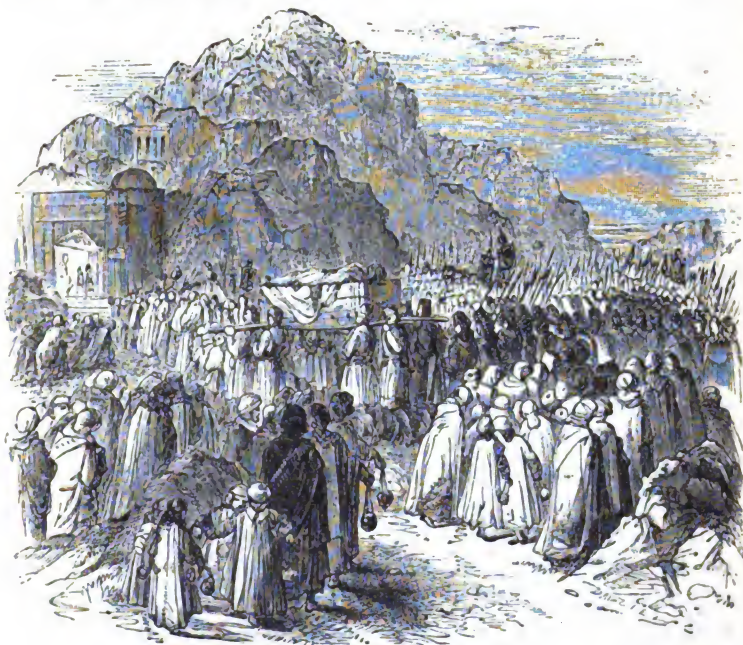


JUDAS MACCABEUS SENDS AN EMBASSY TO THE ROMANS.

§ 84. *The death of the hero. Judas Maccabeus dies in battle.*

No sooner was the alliance with the Roman State completed than the army of the Maccabees appears to have lost its supernatural courage. A general panic seized upon all the followers of Judas; for out of three thousand that were with him, more than two thousand deserted. Judas, feeling that the hour was come to sacrifice his life for the honour of God and the holy law of his nation, said to them that re-

mained: "Let us arise, and go against our enemies, if we may be able to fight against them." But they dissuaded him, saying: "We shall not be able, but let us save our lives now, and return to our brethren, and then we will fight against them: for we are but few." Then Judas said: "God forbid we should do this thing, and flee away from them: but if our time be come, let us die manfully for our brethren, and let us not stain our glory."



JUDAS MACCABEUS IS BURIED IN MODIN.

The battle was hard fought, and there fell many

wounded on the one side and the other. At length, overcome by numbers, Judas was slain, and the rest fled away. And Jonathan and Simon took Judas their brother, and buried him in the sepulchre of their fathers in the city of Modin. And all the people of Israel bewailed him with great lamentation, and they mourned for him many days. And they said: "How is the mighty man fallen, that saved the people of Israel!"

The sovereignty after this continued in the family of the Maccabees, who, through many a hard-won battle, maintained their independence, until the Roman empire began to gain a footing in Asia, and supplanted the kingdoms which Alexander's generals had founded.

§ 85. *Hyrchanus and Aristobulus plead their claims before the Roman General Pompey.*

We now pass over a period of a hundred years (B.C. 161 to 63), during which time the family of the Maccabees maintained, by force of arms, the constitution of Esdras and the observance of the law of Moses; and we return to a scene which gives an instructive insight into the way in which sin and wickedness were silently preparing the yoke of a foreign dominion for the faithless people. Alexander Jannæus, the high priest, after a life of cruelty and ambition, died, and his two sons, Hyrchanus and Aristobulus, disputed the succession. Hyrchanus, the elder, had the people on his side; but Aristobulus, the younger, from his superior talents and activity, gained over the priests and chief men of the nation. Fighting and bloodshed followed.

At this time Pompey, the Roman general, was carrying on a war in Asia against Mithridates, the Parthian king, with a well-appointed Roman army, and all the petty sovereigns and princes of the country came and paid their court to him. Amongst others, Hyrcanus and Aristobulus each sought to gain the favour of Pompey for themselves. This was a degradation very unworthy of descendants of the hero Judas Maccabeus, to appear thus as suppliants before a heathen; but to forsake God, as they had done, is to forsake the fountain of liberty and true honour.

Hyrcanus alleged before Pompey that his brother was a pirate by sea and a robber by land, and that he had dispossessed him of all his land and property. Aristobulus, on the other hand, said that the only reason why Hyrcanus had been set aside was that his laziness and incapacity caused him to fall into contempt with the people. The sad truth, however, appeared from the statement that a deputation of the Jews came to make against both, "that it had been formerly the usage of their nation to be governed by the high priest of the God whom they worshipped, who, without taking any other title, administered justice according to the laws received from their fathers; that it was true that the brothers were of the priestly family, but they had changed the former manner of the government, and had introduced another form, that they might thereby bring the people into slavery."

Pompey deferred giving his decision, and the two rival parties in Judea continued their animosities.

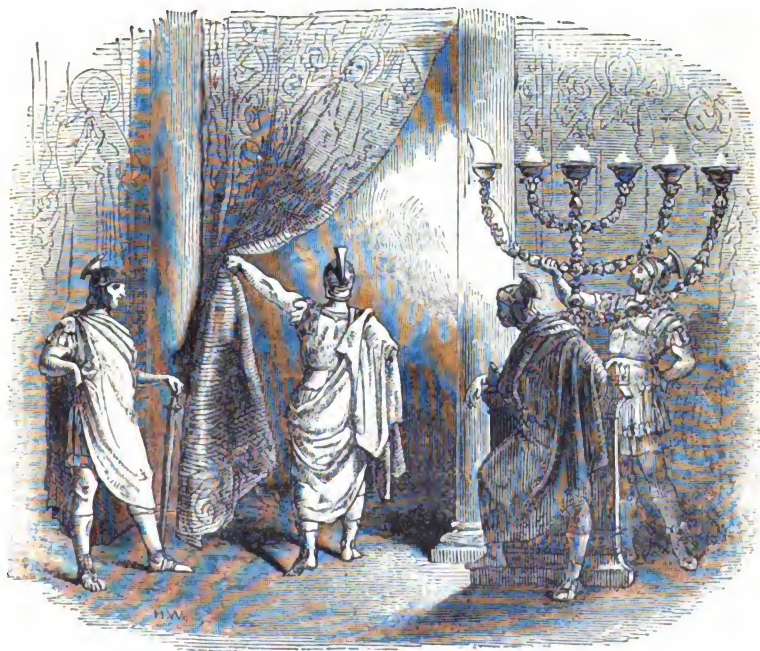


POMPEY HEARS THE SUIT OF THE RIVAL CLAIMANTS.

§ 86. (B.C. 63.) *Pompey, the Roman general, takes Jerusalem, and profanes the Temple.*

Aristobulus having in vain attempted to gain Pompey over to his side, suddenly withdrew the same year to Jerusalem, determined to declare his independence. But when Pompey's army came to besiege the town, his courage failed, and he went out to offer terms of submission and a sum of money. Pompey accepted the terms, and sent his lieutenant to receive the

money. Those inside, however, would not stand to the agreement, as having been made without their consent. Pompey, not enduring to be mocked, put



POMPEY PROFANES THE HOLY OF HOLIES.

Aristobulus under arrest, and the siege began. The party of Aristobulus retired to the temple, and against this Pompey directed his operations. After three months it was taken; and when the soldiers were in possession, Pompey and the chief officers of his staff

went all over the building to view it, and caused the most sacred parts to be opened into which they entered. Even the Holy of Holies, where none but the high priest was allowed by law to go in once a year, was profaned by them. This took place in the same month on which the temple of Solomon had been burnt by the Chaldæans.

Aristobulus was taken prisoner to Rome; but after this profanation, Pompey, hitherto successful in all his enterprises, never gained another victory; and fifteen years afterwards he tried to enter Egypt as a refugee, but was assassinated on landing, and his head sent as a present to his rival, Julius Cæsar.

§ 87. *How the sceptre departed from Juda, according to the prophecy of the patriarch Jacob, and how the time fixed for the coming of the Messiah began to draw near.*

Herod, surnamed the Great, who overthrew the constitution established by Esdras, and who brought the Jews finally under the dominion of the Romans, by being made king of Judea by a decree of the Senate (B.C. 40), was born (B.C. 72) of a noble family in Idumea. The family name was Antipas, which his father changed to Antipater, to give it a Greek form. His father rose to political importance as a partisan of Hyrcanus, and was thus able to introduce his son Herod to political life at an early age. Herod had the discernment to see that the Roman interest was the only way to power, and he therefore paid court most assiduously to each Roman general as they succeeded each other in command of the army of Asia. To gain



Engraved by Schwertfeger, Cologne.

THE HERODIAN OR GOVERNMENT PARTY IN THE SANHEDRIM ACKNOWLEDGE HEROD THE IDUMEAN AS THEIR KING.

The sceptre has now departed from Juda, and the time fixed in the prophecy of Jacob for the Messias to come is now arrived. The picture represents the moment when the Pharisees of the Sanhedrim having in vain attempted to raise a sedition against Herod to turn him out of Jerusalem, in which upwards of 3000 lost their lives, the Government party assemble to recognise him as king, and in long robes they kneel before him, and bow the knee of the Temple, where Herod had placed it and of which he had made it the centre of his power.

a party also with the Jews, he allied himself in marriage with Mariamne, a granddaughter of Hyrcanus.

Thus proceeding step by step in his ambitious designs, he became extremely hateful to the doctors of the Sanhedrim and the principal Jews, who perceived clearly what his plans were. Those who preserved their national pride saw in him a foreign adventurer of the hated race of the Idumeans, and those who were still really zealous for the law of Moses saw in him a man of no sort of principle, who was quite ready to profess a zeal for the law of Moses, whenever there was any end to be gained by it for himself, but who would just as readily offer sacrifice to Hercules or any other Gentile idol, to ingratiate himself with his Roman supporters. This led to the formation of a party in the Sanhedrim against Herod, and in order to oppose him with the better appearance, this party placed Antigonus, the oldest of the surviving sons of Aristobulus, at their head. Herod, however, defeated the party of Aristobulus in a pitched battle, and in the year 40 B.C., went to Rome, where, through the influence of Mark Antony, he was declared king of Judea by the senate, and did homage to the Romans for his crown.

Thus the sceptre passed away from Juda, and the faithless people for their sins became a tributary kingdom of the Roman empire, under a foreigner.

This, however, was not to be without a struggle; but the struggle did not as heretofore under the Maccabees end in the recovery of their kingdom; for the Lord their God was not now on their side. The party of the Sanhedrim, with Antigonus at their head,

resisted Herod for two years after his return; but at length, with the help of the Romans, they were defeated, and Antigonius, the last of the family of the Maccabees, was put to death.

Herod's first use of his victory was to rid himself of his enemies in the Sanhedrim, whom he put to death. Having obtained the throne through bloodshed, he continued to the end of his life to secure himself upon it by putting to death all whom he suspected likely to interfere with him. In this way he murdered his own sons; his beloved wife, Mariamne; and lastly, the Holy Innocents of Bethlehem

As he knew quite well that the Jews, who retained a zeal for the law of Moses, could never be reconciled to him for their king, he made it the policy of his reign to undermine the faith of the people in the protection of God, as a defender distinct from the power of the Roman empire; and as far as he could, he tried to overthrow and root out the spiritual work of Esdras.* He placed a gilt eagle, the Roman ensign, at the entrance to the temple, and the Jews, irritated at this affront, rose in tumult and tore it down. This act of resistance cost three thousand of the people their lives. Thus the fulness of time began to draw near for the birth of Messias the prince, the expectation of all nations, for the sceptre was now completely departed from Juda.

TABULAR VIEW OF THE FIVE ERAS OF SACRED HISTORY BEFORE CHRIST, AND THEIR SUBDIVISIONS.

I.—THE ERA OF CREATION.

(B.C. 4190—2524.)

Subdivisions. Dates unknown.

1. Paradise, and Original Sin.	2. The expulsion of Cain from the society of the faithful.	3. The establishment of Divine Worship, by Seth.	4. The apostasy. The prophetic mission of Hemoch.	5. Noe begins to build the Ark.
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II.—THE ERA OF THE DELUGE.

(B.C. 2524—2107.) THE FIRST HOUR OF THE VINEYARD.

Subdivisions. Dates not known.

1. Noe leaves the Ark. His covenant with God.	2. Settlements of his sons, Sem, Cham, and Japhet.	3. The confusion of tongues at Babel.	4. The falling away to Idolatry.
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III.—THE CALL OF ABRAHAM, OR THE ERA OF THE PATRIARCHS.

(B.C. 2107—1570.) THE THIRD HOUR OF THE VINEYARD.

Subdivisions.

1. Abraham comes to Canaan.	2. Isaac's marriage with Rebecca.	3. Jacob returns to Canaan.	4. Jacob goes down to Egypt.
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IV.—ERA OF THE WRITTEN LAW AND THE TABERNACLE.

(B.C. 1491—1010.) THE SIXTH HOUR OF THE VINEYARD.

Subdivisions.

1. The deliverance out of Egypt. (B.C. 1570—1490.)	2. The Wilderness of Sinai. (B.C. 1490—1450.)	3. The Conquest of Canaan. (B.C. 1450—1410.)	4. The Judges of Israel. (B.C. 1410—1070.)	5. The kingdom of Saul and David. (B.C. 1070—1020.)
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V.—ERA OF THE TEMPLE AND THE PROPHETS.

(B.C.—1010 TO BIRTH OF CHRIST.) THE NINTH HOUR OF THE VINEYARD.

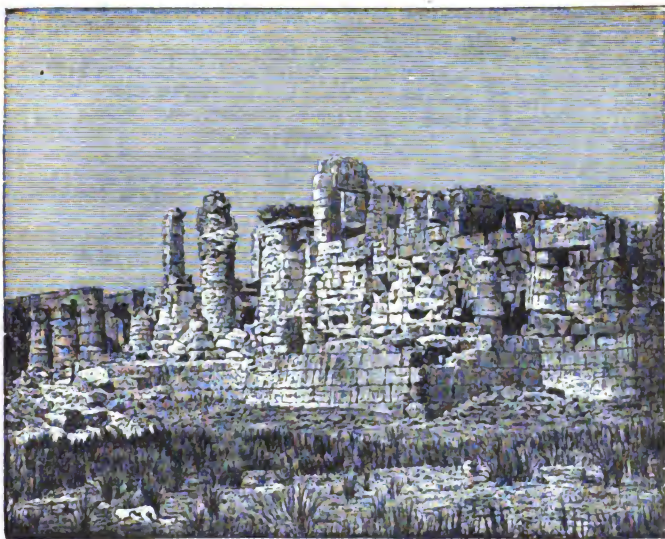
Subdivisions.

1. The Temple of Solomon. (B.C. 1010.)	2. Kingdom of Israel. (B.C. 976— 721.) Kingdom of Juda. (B.C. 976— 606.)	3. Captivity in Babylon. (B.C. 606— 536.)	4. Second Temple re- built, &c. Esdras. (B.C. 536— 458.)	5. General Apostasy to Greek customs. (B.C. 300— 160.)	6. Maccabees, or Asmonean family. (B.C. 160— 40.)	7. Herod, the Idumean. (B.C. 40—to Birth of Christ.)
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A BRIEF TABLE OF CHRONOLOGY, SHOWING THE RISE AND FALL OF KINGDOMS COTEMPORARY WITH THE JEWISH PEOPLE.

ASSYRIA.	BABYLON AND MESOPOTAMIA.	EGYPT.	GREECE.	ITALY.	ASIA MINOR.
<p>The Assyrian empire was founded by Assur, son of Sem, the grandson of Noe, who settled on the Tigris, and built Nineve, about (a.c.) 2200.</p> <p>Assyria and Egypt were the great rival kingdoms of the world during the first ten centuries of Jewish history.</p>	<p>Nimrod, the grandson of Noe, from the accursed line of Cham, founded and built Babylon, about (a.c.) 2300.</p> <p>The chiefs of the line of Cham were afterwards expelled, and Babylon then became a province of the Assyrian Empire.</p>	<p>Africa was colonized by the descendants of Cham, and they formed the Lybians, Ethiopians, and Egyptian people.</p> <p>The kingdom of Egypt was founded by the descendants of Cham, the son of Joseph becomes Governor of Egypt, a.c. 1300.</p>	<p>The early history of Greece is little more than vague tradition respecting two principal tribes the Pelasgi and the Hellenes.</p>	<p>At the period of Abraham, all Europe was in the hands of the inhabitants beyond uncertain records of the tribes, which occupied the country as settlers.</p>	<p>Asia Minor is remarkable for the growth of three kingdoms—Troy, which appears to have been a mercantile city, and the kingdoms of Phrygia and Lydia.</p> <p>The commencement of these kingdoms is contemporaneous with the call of Abraham.</p>
<p>(a.c. 1491—1010.)</p> <p>The written law, or the Era, of the Tabernacle.</p> <p>Judges of Israel, (a.c. 1410—1070.)</p> <p>Saul made king, 1070.</p>	<p>Babylon remains a province of the Assyrian kingdom.</p>	<p>Dynasty of the Pharaohs becomes powerful in Egypt, but the kingdom is subject to invasion.</p>	<p>The first combined expedition of the Greek tribes against Troy. Troy taken, a.c. 1183.</p>	<p>The kingdom of Etruria flourishes.</p> <p>The refugee Trojans arrive and settle in Italy.</p>	<p>The Ionian Greek tribes begin to settle on the western coast of Asia Minor and the adjacent islands.</p> <p>The kingdom of Lydia begins to flourish.</p> <p>The kingdom of Phrygia also grows into importance.</p>
<p>Brilliant period of the Assyrian kingdom.</p> <p>Israel taken captive by Salman-assur, (a.c. 721.)</p> <p>Nineve taken by Babylonians, by Media and Babelians, commits suicide.</p> <p>End of Assyrian Empire, a.c. 606.</p>	<p>Babylon becomes independent.</p> <p>The Era Nabonassar, (a.c. 747.)</p> <p>Assyro-Chaldean Empire.</p> <p>Victories of Nabuodonosor, by Babylonians, by Cyrus, a.c. 538.</p> <p>Persian Empire succeeds. Destroyed by Alexander the Great, a.c. 330.</p>	<p>Wars with Assyria. Egypt sinks to be the basest of kingdoms, and becomes a prey for adventurers.</p> <p>The dynasty of the Greek Ptolemies begins, 223, and ends with Cleopatra, a.c. 30.</p> <p>Egypt becomes a Roman province.</p>	<p>Military power of Sparta.</p> <p>Naval power and literary prominence of Athens.</p> <p>The School of Grecian Philosophers.</p> <p>Alexander the Great conquers the world.</p> <p>His Generals form the four kingdoms, Greece becomes subject to Rome by the fall of Corinth, a.c. 146.</p>	<p>Rome founded, 753.</p> <p>Legal power ends, 409.</p> <p>Consular government and wars, and growth of Roman power.</p> <p>a.c. 509 to a.c. 30.</p> <p>Octavianus Cæsar, under the title of Augustus, becomes Emperor of Rome.</p> <p>30 years before Christ.</p>	<p>Cæsar, king of Lydia, is conquered by Cyrus.</p> <p>Sardin taken, a.c. 546.</p> <p>Asia Minor falls to the lot of one of Alexander's Generals.</p> <p>Becomes a Roman Province.</p> <p>a short time before the birth of Jesus Christ.</p>
<p>1010 to Jesus Christ.</p> <p>The Era of the Temple and the Prophets.</p> <p>The Captivity of Juda, a.c. 606.</p> <p>The decree for rebuilding the Temple, a.c. 538.</p> <p>The Maccabees, a.c. 150.</p> <p>Herod made king, a.c. 40.</p>					

APPENDIX.—JEWISH PROPHECY.



RUINS OF AN IDOL TEMPLE AT KARNAK IN UPPER EGYPT.

COMPENDIUM OF THE PROPHECIES WHICH DESCRIBE THE VIRGIN BIRTH, LINEAGE, MINISTRY, CHARACTER, PASSION, DEATH, AND RESURRECTION OF THE MESSIAS JESUS CHRIST.

THE BIRTH OF CHRIST FROM A VIRGIN.

Behold a Virgin shall conceive, and bear a Son, and His name shall be called *Emmanuel*.—*Isaias* vii., 14.

The Lord hath created a new thing upon the earth ; a woman shall compass a man.—*Jer.* xxxi., 27.

THE SUCCESSIVE PROMISES OF THE MESSIAS, TO DIFFERENT FAMILIES.

The Promise to Adam and Eve.—She (the seed of the woman) shall crush thy (the serpent's) head, and thou shalt lie in wait for her heel.—*Gen.* iii., 15.

The Promise to Sem.—Blessed is the Lord God of Sem.—*Gen.* ix., 26.

The Promise to Abraham.—The Lord said to Abraham, Go forth out of thy country, and from thy kindred, and out of thy father's house, and come into the land which I will show thee, and I will make of thee a great nation, and I will bless thee and magnify thy name, and thou shalt be blessed : I will bless them that bless thee, and I will curse them that curse thee, and **IN THEE** shall all the kindred of the earth be blessed.—*Gen.* xii., 1

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The Promise to Isaac.—I will multiply thy seed like the stars of heaven, and I will give to thy posterity all these countries, and in **THY SEED** shall all the nations of the earth be blessed.—*Gen. xvi., 4.*

The Promise to Jacob.—And the Lord, leaning upon the ladder, said to him: I am the Lord God of Abraham thy father, and the God of Isaac; the land wherein thou sleepest, I will give to thee and to thy seed. And thy seed shall be as the dust of the earth: thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and **IN THEE** and thy seed all the tribes of the earth **SHALL BE BLESSED**. And I will be thy keeper whithersoever thou goest, and will bring thee back into this land: neither will I leave thee, till I shall have accomplished all that I have said.—*Gen. xxviii., 13.*

The Promise to Juda.—Juda, said the dying Jacob, thee shall thy brethren praise; the sceptre shall not depart from Juda, nor a ruler from his thigh, till He come that is to be sent, and He shall be the expectation of the Gentiles.—*Gen. xlix. 8.*

The Blessing upon Ruth.—The Lord make this woman that cometh to thy house, like Rachel and Lia, who built the house of Israel, that she may be an example of virtue in Ephrata, and have a famous name in Bethlehem.

The Promise to Jesse, the grandson of Ruth.—And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. And the spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness. And he shall be filled with the spirit of the fear of the Lord.—*Isaias lvi., 17.*

The Promise to David.—The word of the Lord came to Nathan by night, saying, Go and say to my servant, thus saith the Lord. * * * When thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom. He shall build a house to My name, and I will establish the **THRONE OF HIS KINGDOM FOR EVER**.—*III. Kings viii., 12.*

THE PROMISE THAT MESSIAS SHOULD COME TO THE SECOND TEMPLE.

Thus saith the Lord of Hosts, I will move all nations, and the desired of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts; great shall be the glory of this house, more than of the first, and I will fill this house with peace, saith the Lord of Hosts.—*Aggeus ii., 8.*

THE MESSIAS A PROPHET SENT TO THE GENTILES AND NOT TO THE JEWS ONLY.

Therefore will I confess to thee, O Lord, among the Gentiles, and will sing to Thy Name.—*Ps. 118.*

Rejoice ye Gentiles with His people.—*Isaias ii., 10.*

There shall be a root of Jesse; and He that shall rise up to rule the Gentiles, in Him shall the Gentiles trust.—*Isaias xlviii., 15.*

And He said: It is a small thing that thou shouldest be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel. Behold, I have given thee to be the light of the Gentiles, that thou mayest be My salvation even to the farthest part of the earth.—*Isaias xlii., 6.*

Behold, I have given Him for a witness to the people,—for a leader and master to the Gentiles.—*Isaias lv., 4.*

THE MINISTRY OF MESSIAS DESCRIBED.

The Spirit of the Lord is upon me, because the Lord hath anointed me: He hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up. To proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn. To appoint to the mourners of Sion, and to give them a crown for ashes, the oil of joy for mourning, a garment of praise for the spirit of grief: and they shall be called in it the mighty ones of justice, the planting of the Lord to glorify Him.—*Isaias lxi., 1.*

THE PASSION, DEATH, AND RESURRECTION OF MESSIAS DESCRIBED.

The Betrayal, by Judas, after his communion.—If mine enemy had reviled me, I would verily have borne with it; and if he that hated me had spoken great things against me, I would, perhaps, have hidden myself from him; but thou, a man of one mind with me, my guide and familiar friend! who didst take sweet meat together with me, and we walked, with consent, in the house of God.—*Ps. 54, 13.*

Seizure of Jesus, and the flight of His Disciples.—Awake, O sword! against my Shepherd, and the Man that cleaveth to me, saith the Lord of Hosts, strike the Shepherd, and the sheep shall be scattered.—*Zach. xii., 7.*

Jesus alone in the House of the High Priest.—I looked for one who would grieve together with me, but there was none, and for one that would comfort me, and I found none.—*Ps. lxxviii., 21.*

Jesus scourged and mocked.—I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me.—*Isaias l., 6.*

Jesus condemned by Pilate.—He was offered because it was His own will, and He opened not His mouth: He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearers, and He shall not open His mouth.—*Isaias liii., 7.*

Jesus led away to be crucified.—Many calves have surrounded me, fat bulls have besieged me: they have opened their mouths against me, as a lion ravening and roaring. My strength is dried up like a potsherd, my tongue hath cleaved to my jaws, and thou hast brought me into the dust of death.—*Ps. xxi., 13.*

Jesus is nailed to the Cross.—Many dogs have encompassed me, the council of the malignant hath besieged me: they have tied my hands and feet: they have numbered all my bones.—*Ps. xxi., 17.*

Jesus reviled upon the Cross.—They have looked and stared upon me.—*Ps. xxi., 8.*

Jesus has gall offered to Him upon the Cross.—They gave me gall for my food, and in my thirst they gave me vinegar to drink.—*Ps. lxxviii., 22.*

Jesus prays for His Enemies on the Cross.—They have compassed about me with words of hatred, and have fought against me without a cause. Instead of making me a return of love they reviled me; but I gave myself to prayer.—*Ps. cviii., 8.*

The Soldiers divide His Garments, and cast Lots for His Vesture.—They parted my garments among them, and for my vesture did they cast lots.—*Ps. xxi., 18.*

The Legs of Jesus are not broken.—A bone of Him shall not be broken.—*Exod. xii., 46.*

The Side of Jesus pierced with a Spear.—And they shall look upon me whom they have pierced.—*Zach. xii.*, 10.

Jesus dead upon the Cross between two Thieves.—He delivered His soul unto death, and was reputed among the wicked.—*Isaias liii.*, 12.

Jesus is buried.—Like the slain, sleeping in the sepulchres, whom Thou rememberest no more, and they are cast off from Thy hand, they have laid me in the lower pit, in the dark places, and in the shadow of death.—*Ps. lxxxvii.*, 6.

Jesus lies in the Sepulchre.—My flesh also shall rest in hope, because Thou wilt not leave my soul in hell, nor wilt Thou give Thine Holy One to see corruption.—*Ps. xv.*, 9.

Jesus rises from the Dead.—How great troubles Thou hast shown me, many and grievous; and turning Thou hast brought me to life, and hast brought me back again from the depths of the earth.—*Ps. lxx.*, 20.

Jesus ascends into Heaven and sends the Holy Ghost to His Disciples.—Thou hast ascended on high: Thou hast led captivity captive: Thou hast received gifts in men.—*Ps. lxxvii.*, 19.

THE NATIONS FLOWING INTO THE CHURCH OF JESUS CHRIST.

The Lord hath said to me, Thou art my son, this day have I begotten Thee. Ask of me and I will give Thee the Gentiles for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt rule them with a rod of iron, and break them in pieces like a potter's vessel.—*Ps. ii.*, 8.

And in the last days the mountain of the house of the Lord shall be prepared on the tops of the mountains, and it shall be exalted above the hills, and all nations shall flow into it. And many people shall go and say, Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and He will teach us His ways, and we will walk in His paths, for the law shall come forth from Sion, and the word of the Lord from Jerusalem. And He shall judge the Gentiles, and rebuke many people.—*Isaias ii.*, 2; *Micheas iv.*, 1.

OTHER PROPHECIES RELATIVE TO COTEMPORARY KINGDOMS.

JUDEA AND JERUSALEM.

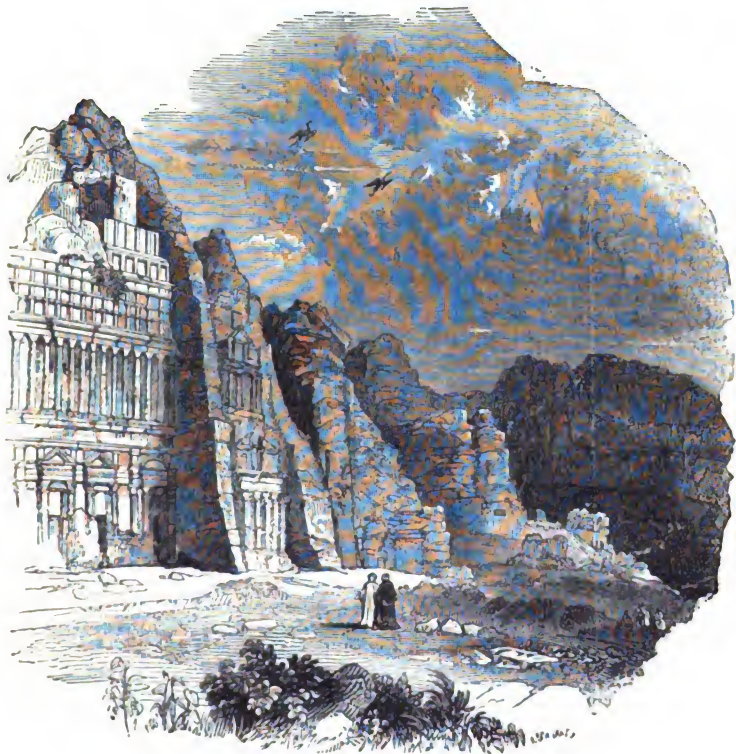
But if you will not for all this hearken to me, but will walk against me: I will also go against you with opposite fury, and will chastise you with seven plagues for your sins, so that you shall eat the flesh of your sons and of your daughters. I will destroy your high places, and break your idols. You shall fall among the ruins of your idols, and my soul shall abhor you. Inasmuch that I will bring your cities to be a wilderness, and I will make your sanctuaries desolate, and will receive no more your sweet odours. And I will destroy your land, and your enemies shall be astonished at it, when they shall be the inhabitants thereof. And I will scatter you among the Gentiles, and I will draw out the sword after you, and your land shall be desert, and your cities destroyed. Then shall the land enjoy her sabbaths all the days of her desolation. And as to them that shall remain of you I will send fear in their hearts in the countries of their enemies, the sound of a flying leaf shall terrify them, and they shall flee as it were from the sword: they shall fall, when no man pursueth them.—*Leviticus xxvi.*, 27.

The circumstances of the desolation of Judea are predicted with still greater minuteness in Deuteronomy, and by the prophets Isaias, Jeremias, Ezechiel, Joel, Amos, and Micheas.

IDUMEA.

Idumea, or Edom, was the settlement of the children of Esau, who grew and multiplied and became a numerous people. They occupied the mountain range to

the south-east of the Dead Sea. This land has become utterly deserted, and is merely a temporary abode for some Arab tribes, who contend with each other for



VIEW OF THE RUINS OF PETRA, THE CAPITAL CITY OF EDM.

the right of feeding their flocks in its valleys. The Prophet Jeremias predicts its ruin in the following words :—

Thy arrogancy hath deceived thee, and the pride of thy heart : O thou that dwellest in the cliffs of the rock, and endeavourest to lay hold on the height of the hill ! but though thou shouldst make thy nest as high as an eagle, I will bring thee down from thence, saith the Lord. And Edom shall be desolate : every one that shall pass by it, shall be astonished, and shall hiss at all its plagues. As Sodom was overthrown and Gomorrha, and the neighbours thereof, saith the Lord : there shall not a man dwell there, and there shall no son of man inhabit it.—*Jer.* xlix., 16.

EGYPT, AND ITS TEMPLES.

Thus saith the Lord, I will make the land of Egypt desolate in the midst of the lands that are desolate. . . . It shall be the lowest among other kingdoms, and it shall no more be exalted over the nations : and I will diminish them, that they shall no more rule over the nations : and they shall be no more confidence to the house of Israel, teaching iniquity that they may flee and follow them ; and they shall know that I am the Lord.—*Ezekiel* xix., 18.

Thus saith the Lord God, I will also destroy the idols ; and I will make an end of the idols of Memphis ; and there shall be no more a prince of the land of Egypt ; and I will cause a terror in the land of Egypt : and I will destroy the land of Phatures, and will make a fire in Taphnis, and will execute judgments in Alexandria. And I will pour out my indignation upon Pelusium, the strength of Egypt, and will cut off the multitude of Alexandria. And I will make a fire in Egypt : Pelusium shall be in pain like a woman in labour, and Alexandria shall be laid waste, and in Memphis, there shall be daily distresses. The young men of Heliopolis and of Bubastus shall fall by the sword, and they themselves shall go into captivity. And in Taphnis, the day shall be darkened, when I shall break there the sceptres of Egypt, and the pride of her power shall cease in her : a cloud shall cover her, and her daughters shall be led into captivity. And I will execute judgments in Egypt ; and they shall know that I am the Lord.—*Ezekiel* xxx., 12, &c.

The kingdom of Egypt, of which the prophet spoke thus, was at the time a rival of the kingdom of Assyria, excelling in learning and commerce, and manufactures. Its temples and priests were famous all over the world. Its armies were well appointed, and humanly speaking, nothing was less likely than the accomplishment of this prophecy. And yet it has been literally fulfilled. Assyria subdued it, and afterwards it became subject to the Ptolemies, Greek adventurers, who settled in it and kept the people in subjection. Then it became a Roman province. Next it passed under the Arabian Chaliphs, and now it is a pashalik of the Turkish empire. The condition of the inhabitants is so degraded, that in the country which was formerly known as the granary of the world, there are not now more than a couple of villages where the people know how to make bread.

The ruins of the temples and idols are still standing in various parts of the country, but the present inhabitants know nothing whatever of their history.

ASSYRIA.

The Destruction of Nineve.—Tobias before his death warned his son to depart from Nineve, for that God would destroy the city for its wickedness. The prophecy of Nahum is avowedly the prediction of Nineve's fall :—

Wo to thee, O city of blood ! all full of lies and violence : rapine shall not depart from thee ! Behold I come against thee, saith the Lord of hosts : and I will disgrace thee, and will make an example of thee : and it shall come to pass that every one that shall see thee, shall flee from thee, and shall say : Nineve is laid waste : who shall bemoan thee ? whence shall I seek a comforter for thee ? Thy destruction is not hidden,—thy wound is grievous : all that have heard the fame of thee, have clapped their hands over thee : for upon whom hath not thy wickedness passed continually ? *Nahum*, iii., 1, &c.

The Destruction of Babylon.—Babylon on the fall of Nineve became the capital of the united Assyro-Chaldee empire. In the time of the prophet, it was only an independent province rising into power. Jeremias, Ezekiel, and Michas, also foretell its utter destruction.

And that Babylon, glorious among kingdoms, the famous pride of the Chaldeans, shall be even as the Lord destroyed Sodom and Gomorrah. It shall no more be inhabited for ever ; and it shall not be founded unto generation and generation : neither shall the Arabian pitch his tents there, nor shall shepherds rest there. But wild beasts shall rest there ; and their houses shall be filled with serpents ; and ostriches shall dwell there, and the hairy ones shall dance there : and owls shall answer one another there, in the houses thereof, and sirens in the temples of pleasure.—*Isaiah* xiii., 19.

THE LAND OF MOAB AND AMMON.

Moab was the nation descended from Lot, which occupied the mountain country north of Edom. In the lifetime of *Moses* they had been a snare to Israel through the wicked counsel of Balaam, and at various times had been oppressors of Israel. The utter destruction of their name and country is foretold by *Isaiah*, *Jeremias*, and *Ezechiel* :—

We have heard of the pride of Moab : he is exceeding proud : his pride and his arrogance, and his indignation is more than his strength. Therefore shall Moab howl to Moab ; every one shall howl : to them that rejoice upon the brick walls, tell ye their stripes. For the suburbs of Hesebon are desolate, and the lords of the nations have destroyed the vineyard of Sabama : the branches thereof have reached even to Jazer : they have wandered in the wilderness, the branches thereof are left, they are gone over the sea. Therefore I will lament with the weeping of Jazer the vineyard of Sabama : I will water thee with my tears, O Hesebon and Eleale : for the voice of the treaders hath rushed in upon the vintage, and upon thy harvest.—*Isaiah xvi., 6.*

Moab shall be a perpetual desolation.—*Jer. xlviii., 42.*

The Ammonites, also descended from Lot, occupied the mountains to the north of Moab, adjoining the Transjordanic tribes, and were often persecutors of Israel ; their utter destruction is thus foretold by *Ezechiel* :—

Son of man, set thy face against the children of Ammon, and thou shalt prophesy of them. And thou shalt say to the children of Ammon : Hear ye the word of the Lord God : Thus saith the Lord God : Because thou hast said : Ha, ha, upon my sanctuary, because it was profaned ; and upon the land of Israel, because it was laid waste ; and upon the house of Juda, because they are led into captivity : therefore will I make Rabbath a stable for camels, and the children of Ammon a couching-place for flocks ; and you shall know that I am the Lord. For thus saith the Lord God : Because thou hast clapped thy hands and stamped with thy foot, and hast rejoiced with all thy heart against the land of Israel : therefore, behold I will stretch forth my hand upon thee, and will deliver thee to be the spoil of nations, and will cut thee off from among the people, and destroy thee out of the land, and break thee in pieces ; and thou shalt know that I am the Lord.—*Ezechiel xxv., 2.*

PHILISTIA.

Philistia, or Palestine, was that portion of the land of Canaan which the Israelites failed to conquer, in consequence of their want of complete faith in the power of God to fulfil His promise, and because of their disobedience in making leagues and friendship with the people of the land, instead of destroying them. The cities of the Philistines were situated chiefly in the plains to the south-west of Juda, between Egypt and Jerusalem ; but the three tribes of Juda, Simeon, and Benjamin, were very much intermixed with the Philistines, and previous to the time of David, these tribes suffered great oppression from the Philistines. The destruction of the Philistine cities is foretold by *Amos*, *Jeremias*, *Ezechiel*, *Sophonias*, and *Zacharias*.

Baldness is come upon Gaza : Ascalon hath held her peace with the remnant of their valley : how long shalt thou cut thyself ? O thou sword of the Lord, how long wilt thou not be quiet ? Go into thy scabbard, rest, and be still. How shall it be quiet, when the Lord hath given it a charge against Ascalon, and against the countries thereof by the sea-side, and there hath made an appointment for it ?—*Jer. xlvii., 5.*

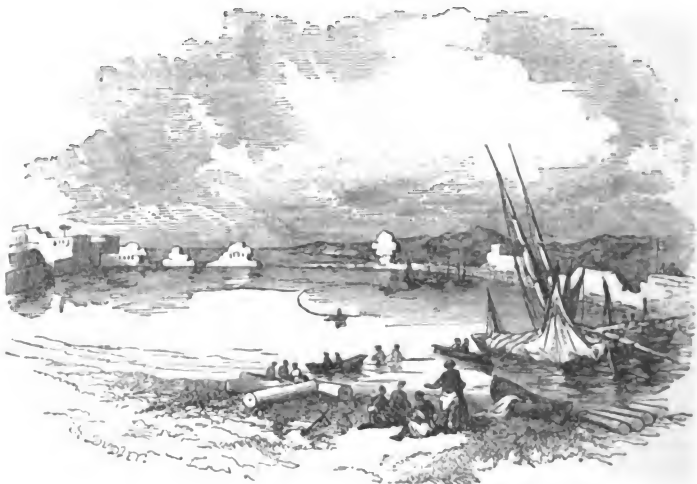
Wo to you that inhabit the sea-coast, O nation of reprobates : the word of the Lord upon you, O Chanaan, the land of the Philistines, and I will destroy thee, so that there shall not be an inhabitant. And the sea-coast shall be the resting-place of shepherds, and folds for cattle.—*Sophonias ii., 6.*

THE MERCHANT CITY OF TYRE.

Almighty God, who, as St. Peter says, has given to the nations of the world the warning voice of His prophecy, as a light shining in a dark place, has, in the example of Tyre, the great merchant city of the old world, spoken His Divine

warning to all great commercial people. Of all the present nations of the world, England seems to stand nearest to the great merchant city of Holy Prophecy. God praises the city of Tyre for ~~its~~ beauty and wisdom, until pursuit of wealth led to iniquity and injustice, and to the pride of wisdom and strength. Thence came its ruin. Ezekiel gives the reason of the judgment on Tyre in the following words, full of instruction to a people like the English, once renowned for their justice and faith in God, but now given over to the pursuit of wealth in commerce, at the sacrifice of justice and mercy towards all other people :—

And the word of the Lord came to me, saying : Son of man, take up a lamentation upon the king of Tyre, and say to him : Thus saith the Lord God, thou wast the seal of resemblance, full of wisdom, and perfect in beauty ; thou wast in the pleasures of the paradise of God ; every precious stone was thy covering. Thou art a cherub stretched out, and protecting, and I set thee in the holy mountain of God ; thou hast walked in the midst of the stones of fire. Thou wast perfect in thy ways from the day of thy creation, until iniquity was found in thee. By the multitude of thy merchandise, thy inner parts were filled with iniquity, and thou hast sinned, and I cast thee out from the mountain of God, and destroyed thee, O covering cherub ! out of the midst of the stones of fire ; and thy heart was lifted up with thy beauty. Thou hast lost thy wisdom in thy beauty, I have cast thee to the ground,—I have set thee before the face of kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thy iniquities, and by the iniquity of thy traffic ; therefore will I bring forth a fire from the midst of thee, to devour thee, and I will make thee as ashes upon the earth, in the sight of all that see thee. All that shall see thee among the nations, shall be astonished at thee. Thou art brought to nothing, and thou shalt never be any more.—*Ezekiel* xviii., 11.



THE SHARPORT OF TYRE, AND THE RUINS OF THE CITY.

Tyre shall be a drying-place for nets in the midst of the sea, for I have spoken it, saith the Lord God.—*Ezekiel* xvi., 6.

END.



